

THE CHICAGO THEOLOGICAL SEMINARY

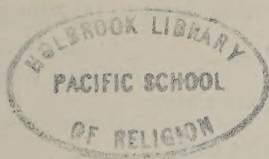
REGISTER

CATALOGUE NUMBER

ANNOUNCEMENTS FOR THE SESSIONS
1954-1955



Founded in 1855



A. C. McGIFFERT, JR., D.D., LITT.D., LL.D., *President*
5757 UNIVERSITY AVENUE • CHICAGO 37

Calendar

1954

<i>June 10 Thursday</i>	C.T.S. Commencement
<i>June 11 Friday</i>	University Convocation
<i>June 12 Saturday</i>	Spring Quarter ends
<i>June 21 Monday</i>	Registration for the Summer Quarter
<i>July 5 Monday</i>	Celebration of Independence Day: a holiday
<i>Aug. 2-13</i>	Chicago Ecumenical Institute
<i>Aug. 11</i>	Special Convocation
<i>Aug. 27 Friday</i>	University Convocation
<i>Aug. 28 Saturday</i>	Summer Quarter ends
<i>Sept. 20-25</i>	Orientation Week
<i>Sept. 27</i>	Opening Convocation for Autumn Quarter
<i>Sept. 25-27</i>	Registration for Autumn Quarter
<i>Sept. 28 Tuesday</i>	Classes meet
<i>Nov. 25 Thursday</i>	Thanksgiving Day: a holiday
<i>Dec. 17 Friday</i>	University Convocation; Autumn Quarter ends

1955

<i>Jan. 3 & 4</i>	Registration
<i>Jan. 4 Tuesday</i>	Winter Quarter begins. Registration. Classes meet (advance registration dates to be announced)
<i>Jan. 31-Feb. 4</i>	Ministers' Week
<i>Mar. 18 Friday</i>	University Convocation
<i>Mar. 19 Saturday</i>	Winter Quarter ends
<i>Mar. 28, 29 Monday, Tuesday</i>	Spring Quarter begins. Registration. Classes meet (advance registration dates to be announced)
<i>Apr. 10 Sunday</i>	Easter
<i>May 30 Monday</i>	Memorial Day: a holiday
<i>June 9 Thursday</i>	C.T.S. Commencement
<i>June 10 Friday</i>	University Convocation
<i>June 11 Saturday</i>	Spring Quarter ends

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EDUCATIONAL POLICY

A CHRISTIAN FAITH FOR TODAY AND TOMORROW

Since 1855 The Chicago Theological Seminary has pioneered in the education of Christian ministers and teachers. Throughout this time it has again and again taken the initiative in introducing educational programs to meet new individual and social needs. In every instance its objective has been an attempt to train men and women for Christian leadership by assisting them to find and use a Christian faith relevant to contemporary problems and issues. It insists that its students seek to secure:

1. *An understanding of the spiritual experience of the human race and especially of the Hebrew-Christian peoples;*
2. *An understanding of the interpretations of that experience by philosophers and theologians;*
3. *An understanding of the religious needs, individual and social, of the present generation;*
4. *An understanding of the means of bringing the spiritual experience and the wisdom of the past together with the resources of a living Christian faith, to meet the religious needs of the present;*
5. *Comprehensive and diversified experience in all types of urban and rural churches and social service institutions;*
6. *A continuing development of personal religious growth;*
7. *A creative ability to understand and use the best theoretical knowledge, practical experience, and personal religious resources in an effective career of Christian leadership.*

The Chicago Theological Seminary provides a basic education for the varied types of the Christian ministry. Its graduates are ministers of urban and rural churches, teachers of religion in college and ministers to students, directors of religious education, religious social workers, religious journalists, chaplains in the armed forces or in hospitals, missionaries, secretaries of church boards and interdenominational councils. This variety is possible because the objectives stated above are identical for all forms of the ministry. The achievement of the objectives is possible because *The Chicago Theological Seminary offers the opportunity of University graduate study in a professional school of theology* by means of the Federated Theological Faculty of the University of Chicago and a significant program of Supervised Field Work.

THE FEDERATED THEOLOGICAL FACULTY

The faculty of The Chicago Theological Seminary is the Federated Theological Faculty of the University of Chicago. In 1943 this faculty was organized by the federation of the full-time teaching staffs of four theological schools associated with the University of Chicago. The Chicago Theological Seminary was one of the four schools.

The four institutions which constitute the Federation of Theological Schools are related to denominations which have no machinery for the control of their seminaries. Thus, this interdenominational faculty and student body are able freely and consciously to develop a curriculum of theological education and professional training without denominational constraint. This well-established venture in theological education, based frankly on the federative principle, provides an exhibit of a type of cooperation which has great promise for ecumenical Protestantism. According to Dr. Charles Clayton Morrison, former editor of the *Christian Century*, this faculty represents "a unique and inspiring development in theological education."

Through the Federated Theological Faculty, the Seminary carries forward and enlarges its historic concern for general education. This interest finds expression in the policy of admission, in the curriculum, and in the degree programs. Other seminaries *suggest* a pretheological curriculum. The Chicago Theological Seminary *insists* that entering students who are deficient in general education have the opportunity of taking courses in the University of Chicago in the process of securing their theological degrees because *the times call for leaders who can see beyond the confines of their own specialization and can do their special work within the total Christian enterprise.*

The curriculum has been developed to provide a continuing experience of general education. It now consists of seven major fields of theological education which include and relate the traditional theological disciplines of *Bible, history, and theology* and the more contemporary emphases of *ethics and society, religion and personality, religion and art, and history of religions.*

The degree programs reflect the importance of general education. Traditionally, professional education and graduate study have been separated. This is still the situation in most American seminaries. The Federated Theological Faculty offers the Bachelor of Divinity, the Master of Arts, and the Doctor of Philosophy degrees within a unified curriculum. It is possible to secure either the Bachelor of Divinity or the Master of Arts degree within a program of study that is directly related to fulfilling the initial requirements for the Doctor of Philosophy degree (see pp. 36-38).

The Chicago Theological Seminary offers the opportunity of achieving university graduate study in a professional school of theology by means of the admission requirements, the curriculum, and the degree programs of the Federated Theological Faculty.

SUPERVISED FIELD WORK

The Chicago Theological Seminary was one of the first seminaries in America to recognize the need for students to acquire some fresh firsthand experience of all types of urban and rural churches and social service institutions, some face-to-face contact with human problems, and some development of their powers of leadership so that they may understand and use the best theoretical knowledge in the context of a real world of social institutions and human beings. The plan of Supervised Field Work has been developed to meet this need. Entrance fellowships, entrance scholarships, and other financial assistance are directly related to this program (see pp. 8-14).

Supervised Field Work provides opportunity for the integration of classroom instruction and theory with practical experience. Three units of Supervised Field Work are required. Appropriate projects will be assigned or approved according to the preparation and needs of individual students.

The first "Field Work Unit" is normally taken during the student's first three quarters in residence. It consists of (1) a Field Work assignment in a church, settlement house, etc., which gives the student an opportunity to gain experience under the guidance of some professionally trained persons (see pp. 19-20 for the list of churches and other cooperating institutions); (2) the Field Work class which meets weekly to discuss general principles and particular problems; and (3) personal conferences with the Director of Field Work and his associates. Each Field Work assignment is arranged with special regard to the student's previous experience, present interests, and future plans, and must be approved by the Director of Field Work.

The second unit consists of approved full-time work for a regular summer period of approximately ten weeks. Projects are chosen with the guidance of the Director of Field Work under Student Summer Service through the Board of Home Missions, or in other work designed to advance the competence of the student in preparation for the ministry. For such summer projects each student will register in the spring, attend a preparatory institute, submit systematic and regular reports, and participate in an autumn conference for review and evaluation.

The third unit of required Field Work may be arranged according to one of the following plans: (1) by a second summer of full-time service; (2) by at least two quarters of work while in residence as a pastor or assistant or by other appropriate forms of field service; (3) through the required Field Work which accompanies certain courses in the curriculum; or (4) by working under the Council for Clinical Training.

This third required unit of Field Work may be adjusted or waived in the case of students receiving fellowships or advanced scholarships or for those who come to the Seminary with a satisfactory record of professional service elsewhere.

FINANCING SEMINARY EDUCATION

The plan of Supervised Field Work combined with other scholarship programs makes it possible to finance an education at The Chicago Theological Seminary without a large reserve of funds. The variety of means by which a student may largely, if not entirely, support himself is noted in the following paragraphs.

For the sake of clarification, the types of financial aid and expenses are categorized according to academic and marital status.

Academically, a differentiation is made between entering students beginning their first year of theological study and other students. This latter category includes second- and third-year students, students taking their pretheological year at the Seminary, students-at-large, transfer students, Ph.D. students, etc.

A differentiation based on marital status is necessary because of the differential of housing needs and operating expenses.

FINANCIAL AID AND EXPENSES FOR UNMARRIED ENTERING STUDENTS

Entrance Fellowships of \$1,400.00 each for the academic year may be awarded to unmarried entering students of high scholarly attainment who are (1) beginning their first year of theological study; (2) living in the Men's Dormitory or Fensham House for women; (3) carrying a full academic program (3 courses per quarter exclusive of the Field Work class); (4) accepting a Seminary Field Work contract; and (5) maintaining a satisfactory academic standing including the Field Work class.

Entrance Scholarships of \$1,000.00 each for the academic year may be awarded to unmarried entering students of high scholarly attainment who are (1) beginning their first year of theological study; (2) living in the Men's Dormitory or Fensham House for women; (3) carrying a full academic program (3 courses per quarter exclusive of the Field Work class); (4) accepting a Seminary Field Work contract; and (5) maintaining a satisfactory academic standing including the Field Work class.

The Entrance Fellowships and Entrance Scholarships are provided by the Seminary in order to insure every entering student an opportunity for some creative work experience regardless of his previous experience or lack of experience. The Seminary is so convinced of the significance of Field Work that it is prepared to underwrite the student to gain this kind educational experience while he is in seminary.

Expenses for students receiving either an Entrance Fellowship or an Entrance Scholarship include:

	Per Quarter (12 Weeks)	Three Quarters (36 Weeks)
Tuition (University of Chicago)	\$240.00	\$720.00
Room	110.00	330.00
	\$350.00	\$1,050.00

Meals: No exact estimate is possible. A rough approximation is \$10.00 to \$15.00 per week. There are kitchen facilities available in the Men's Dormitory and Fensham House for Women. Board jobs are usually available in the University neighborhood.

Incidental expenses: Each student must make his own estimate of incidental expenses. Textbooks are not usually required, and all assigned books are available in the libraries. Each registered student is entitled to the Student Health Services of the University of Chicago.

REMUNERATIVE FIELD WORK FOR UNMARRIED ENTERING STUDENTS

Some unmarried entering students who have had previous experience may secure positions in churches or social service institutions which will pay the student directly for his services. Such positions include student pastorates, assistantships in larger churches, responsible jobs in neighborhood houses, etc. In this event, the Seminary provides the following financial aid:

	Per Quarter (12 Weeks)	Three Quarters (36 Weeks)
Tuition Scholarship (University of Chicago)...	\$240.00	\$720.00
Room Scholarship	55.00	165.00
	\$295.00	\$885.00

Balance of expenses for unmarried entering students with Remunerative Field Work include:

	Per Quarter (12 Weeks)	Three Quarters (36 Weeks)
Seminary fee	\$100.00	\$300.00
Balance of room rent	55.00	165.00
	\$155.00	\$465.00

Meals: No exact estimate is possible. A rough approximation is \$10.00 to \$15.00 per week. There are kitchen facilities available in the Men's Dormitory and Fensham House for Women. Board jobs are usually available in the University neighborhood.

Incidental expenses: Each student must make his own estimate of incidental expenses. Textbooks are not usually required, and all assigned books are available in the libraries. Each registered student is entitled to the Student Health Services of the University of Chicago.

FINANCIAL AID AND EXPENSES FOR MARRIED ENTERING STUDENTS

FINANCIAL AID

Married entering students may be eligible for the equivalents of the Entrance Fellowships, Entrance Scholarships, and Remunerative Field Work. Owing to the differential in housing needs and operating expenses, it is necessary to provide a different program of financial assistance for married students.

In every instance a married entering student receives a Tuition Scholarship to

cover the total costs of the University of Chicago tuition. This scholarship amounts to \$240.00 per quarter (12 weeks) or \$720.00 for three quarters (36 weeks) for a full academic program.

Married entering students of high scholarly attainment may be awarded scholarships of \$800.00 each for the academic year, in addition to the Tuition Scholarship, if they are (1) beginning their first year of theological study; (2) carrying a full academic program (3 courses per quarter exclusive of the Field Work class); (3) accepting a Field Work contract; and (4) maintaining a satisfactory academic standing including the Field Work class. Such scholarships are the equivalent to the Entrance Fellowship for unmarried entering students.

Married entering students with limited work experience may receive Annual Field Work Stipends of \$382.50 for the academic year, in addition to the Tuition Scholarship, if they fulfil the above requirements. Such stipends are paid in monthly instalments of \$45.00 beginning November 1 and are equivalent to the Entrance Scholarships for unmarried entering students.

Married entering students who have had previous experience may secure positions in churches or social service institutions which pay the student directly for his services. Such positions include student pastorates, assignments in larger churches, responsible jobs in neighborhood houses, etc. This Remunerative Field Work is supplemented by the Tuition Scholarship and the rent discount or room scholarship provided by the Seminary.

Married entering students occupying Seminary residences for married students (see p. 14, "Living Accommodations") receive approximately 20 per cent discount on their rent.

Married entering students who have student pastorates and maintain their residences on the field receive a room scholarship in the Men's Dormitory if they occupy a room in the dormitory during the week. In many instances such students establish their families in a parsonage connected with their church, commute to the Seminary, live in the dormitory during the week, and return to their churches and families for the week end.

Expenses for married entering students include:

	Per Quarter (12 Weeks)	Three Quarters (36 Weeks)
Seminary fee	\$100.00	\$300.00

The Seminary charges a fee of \$100.00 per quarter for students carrying a normal academic load to cover essential educational services.

Rent: The Seminary has furnished apartments with all utilities for married students which rent from \$37.50 to \$52.50 per month. (These rates are the net costs after the 20 per cent discount has been deducted.) The variation in amount of rent is dependent upon the size and desirability of each particular unit.

The rent for a room in the Men's Dormitory for married students who commute, but live in the dormitory during the week, is \$55.00 per quarter, or \$165.00 per academic year.

Meals: No exact estimate of food expenses is possible. There are kitchen facilities in most apartments.

Incidental expenses: Each student must make his own estimate of incidental expenses. Textbooks are not usually required, and all assigned books are available in the libraries. Each registered student is entitled to the Student Health Services of the University of Chicago.

FINANCIAL AID FOR OTHER STUDENTS

The following types of financial assistance are available to second- and third-year students, students taking their pretheological year at the Seminary, students-at-large, transfer students, and Ph.D. students and may be awarded on the basis of eligibility, need, and demonstrated ability.

REMUNERATIVE FIELD WORK

PART-TIME POSITIONS

The Seminary cooperates with certain church organizations in support of a limited number of students as assistant ministers, directors of religious education, directors of work with boys and girls in neighborhood houses, etc. These positions, paying a salary of approximately \$90.00 per month during the eight and a half months of the regular academic year, carry a much larger measure of responsibility than the normal first-year assignments and are open only to properly qualified students whose scholarship record is satisfactory and whose experience has prepared them for more exacting supervisory duties.

Other types of assistantships, paying salaries considerably higher than the figure given in the above paragraph, normally are open to students in their second and third years in the Seminary.

STUDENT PASTORATES

Student pastorates in the Chicagoland area are available in a limited number. Ordinarily, class sessions may be so scheduled that students can spend the week end on their fields even though at a considerable distance from the Seminary. Time on the field and the schedule of pastoral services are matters for consultation and agreement between the Director of Field Work and the student. These pastorates are open only to mature students of ability and experience.

RESEARCH AND SURVEY

A limited number of research assistantships are available in the Seminary's Department of Research and Survey under the direction of the Professor of the Sociology of Religion and the Professor of the Church in Agricultural and Industrial Life. The Department cooperates with denominational organizations and agencies, city missionary and extension societies, Councils of Churches, etc., in the study of various types of communities and their social agencies and churches, urban and rural.

OTHER PART-TIME WORK

The Office of Vocational Guidance and Placement of the University of Chicago maintains a part-time employment service available to students of the Seminary.

OTHER SCHOLARSHIPS AND FELLOWSHIPS

Tuition Scholarships, covering the entire tuition charges of the University of Chicago, are given to Seminary students other than those students awarded an Entrance Fellowship or an Entrance Scholarship whose academic records warrant their continuance in theological study. The amount of this scholarship for a full program of study is \$240.00 per quarter.

Room Scholarships of \$55.00 per quarter are given to Seminary students other than those students awarded an Entrance Fellowship or an Entrance Scholarship living in single rooms in the Men's Dormitory and to Seminary students living in Fensham House for Women.

Rent discounts of 20 per cent are given to Seminary students living in Seminary apartments.

The Isbell, Newman, Patton, and Davis Junior Fellowships of \$800.00 each may be awarded each year to students of outstanding scholarship and ability in the second- and third-year classes. Recipients of these Junior Fellowships may be assigned to various departments for special work. They are not to engage in outside activities for financial remuneration.

Two Scholarships of \$700.00 each are given annually by the First Congregational Church of Western Springs, Illinois, to students of high professional promise not receiving other scholarship aid than the Tuition and Room Scholarships.

The Glenview Community Church is providing a scholarship of \$1,500.00 to a promising student preparing for the Christian Ministry.

A scholarship has been established by the Park Manor Congregational Church to assist worthy students.

The Mary B. Hibbard Curtis Research Scholarship of \$800.00 may be awarded to a student undertaking some definite research project.

Rural Scholarships, paying \$85.00 per quarter, are awarded to a limited number of pastors of small churches to enable them to attend the Seminary.

General Scholarships, paying a maximum of \$85.00 per quarter, are available to a limited number of students in financial need.

A Hawaiian Scholarship of \$300.00 per year may be awarded to a qualified student from the Hawaiian Islands.

One Foreign Missionary Fellowship may be awarded each year to some missionary home on furlough and nominated by the American Board.

The Ford and Blatchford Traveling Fellowships may be awarded in alternate years to a member of each graduating class who has studied three years in the Seminary and whose work has shown distinct professional promise. These pay \$1,200.00 a year for one or two years and thus provide for graduate study, normally and preferably abroad.

The Lucretia Ambrose Walker Prize of \$50.00 may be awarded annually for the best essay on a topic set by the Department of Christian Theology.

World Church Fellowships of \$1,500.00 each may be awarded to students from abroad who wish to begin or to supplement their theological study. Railroad fare (round trip) from port of entry on the East, South, or West Coast will be provided by the Seminary. Adequate reading, writing, and speaking knowledge of English is required. Applicants must be recommended by an agency designated by the Seminary. It is expected that the World Church Fellows will spend part of the summer in travel in this country in order to observe various aspects of American religious life.

The first World Church Fellows came to the Seminary in 1946. Since that date thirty-eight students have come from China, England, France, Germany,

Holland, India, Japan, Korea, Norway, the Philippines, Scotland, Sweden, and Switzerland on these fellowships.

The purposes of these fellowships are to provide an opportunity for selected students from other countries to study and live in the United States for one year; to give them the experience of the life of the local churches in this country; to allow them to do graduate study under the Federated Theological Faculty at the University of Chicago; to create an environment wherein American theological students can live and study with Christian leaders from other countries; and to promote the ecumenical life of the church through the personal relations of young men from many geographical regions who have a common purpose which transcends the barriers of ethnic and language differences.

The funds for these Fellowships are provided by interested individuals and churches who are the Seminary's friends.

LOANS

The Congregational Education Society lends money to approved students preparing for the Congregational ministry on an extended term repayment agreement.

Temporary emergency loans on a business basis, with a signed note and definite repayment date, may be made through the Seminary with a local bank.

RESPONSIBILITIES OF AIDED STUDENTS

It is assumed that all who receive aid from the Seminary in the form of scholarships, fellowships, and Field Work stipends will recognize certain basic obligations as implicit in such a relationship. Among these are a Christian personal life, conscientious scholarship, loyal cooperation in the corporate life of the Seminary, and attendance at worship and other stated gatherings. Such attitudes and actions are prerequisites to the development and maintenance of the Seminary's life as an academic and Christian community.

Holders of Entrance Fellowships and Scholarships and Junior Fellowships are expected to set a high standard of intellectual endeavor and Christian responsibility. They are expected to assist in certain educational programs of the Seminary and to act as student aides and ushers on formal Seminary occasions.

FINANCIAL EXPENSES FOR OTHER STUDENTS

Financial expenses for other students (second- and third-year students, students taking their pretheological year at the Seminary, students-at-large, transfer students, Ph.D. candidates, and other students enrolled through the Seminary) include:

	Per Quarter (12 Weeks)	Three Quarters (36 Weeks)
Seminary Fee	\$100.00	\$300.00
Room rent (Men's Dormitory or Fensham House)	\$110.00	\$330.00
Apartment rent (after deduction of discount) . .	\$37.50-\$52.50 per month	
Meals (estimate)	\$150.00	\$450.00
Incidental expenses (each student must make his own estimate)		

LIVING ACCOMMODATIONS

Single men students live in the Seminary's Men's Dormitory. Room rent is \$110.00 per quarter for a single room, but Seminary students not receiving Entrance Fellowships or Entrance Scholarships receive a Room Scholarship of \$55.00 per quarter. Bedding, furniture, heat, and light are supplied.

Single women students live in Fensham House. Room rent is \$110.00 per quarter, but Seminary students not receiving Entrance Fellowships or Entrance Scholarships receive a Room Scholarship of \$55.00 per quarter. Bedding, furniture, heat, and light are supplied.

Married students may secure family living space in Kimbark, Dorchester, Fisk, and Montgomery Houses, the Seminary residences for married students. The Seminary has priority for a limited number of spaces available for veterans. These can be applied for on presentation of proper credentials. Apartment rates for married students run from \$37.50 to \$52.50 per couple per month after the 20 per cent discount has been deducted.

Pets such as cats and dogs are not permitted in Seminary housing.

Meals may be secured at Hutchinson Commons, International House, or near-by restaurants. The total weekly cost of meals is estimated at \$15.00.

REGULATIONS CONCERNING SEMINARY FEES

Room and Seminary fees are payable quarterly, in advance, at the time of registration. All fees must be paid or arrangements made for payment within the current quarter before registration is completed. Students may not re-register for work with unpaid Seminary bills from the previous quarter. Transcripts will not be given for students having unpaid Seminary obligations. All bills to the Seminary must be paid in full prior to graduation.

Failure to pay or arrange for payment of fees promptly may lead to penalties and may also result in refusal of admission to classes. (Fees may not be charged against stipends or scholarships but must be paid as separate transactions.)

After the second day of the quarter those wishing to enrol in the Seminary must secure the consent of the Dean of Students and pay to the University of Chicago a penalty fee of \$5.00 for late registration.

COMMON LIFE IN THE SEMINARY

ORIENTATION WEEK

All new students, whether entering with advanced standing or on the first-year level, are expected to attend the Orientation program which runs from Monday evening, September 20, through Friday, September 24, 1954.

This Orientation Week is designed to introduce students to the Seminary, the University of Chicago, the city, and the rural areas surrounding it in which they will engage in field work. The program includes visiting vital areas in the city of Chicago; examining churches and institutions designed to meet the problems of modern urban living; learning about the underlying principles, curriculum, and opportunities of study through The Chicago Theological Seminary under the Federated Theological Faculty. This orientation to theological study includes periods of informal discussion, recreation, and worship. Particular attention will be given to Field Work assignments.

WORSHIP

Corporate worship is an integral part of the training of men and women for church vocations. It is therefore an important aspect of life in the Seminary.

Every day there is a service of worship, including the weekly service of the Federation of Theological Schools on Wednesdays. There is a Communion Service in Graham Taylor Chapel weekly, sponsored by a voluntary group of faculty and students.

RECREATION

The athletic facilities of the University, including its intramural athletic program, are open to students. Seminary students engage in the Interseminary basketball tournament each year.

The social life within the Seminary includes occasional teas, Thursday-evening fellowship dinners, square dances and informal social dances, and the annual Festival of Nations.

EXTRA-ACADEMIC OPPORTUNITIES

The University of Chicago is recognized as one of the great intellectual communities of the world. In addition to the regularly scheduled courses, there are many public lectures by outstanding persons from the world over. The musical and dramatic events at the University also are unique in their quality and extent. The city of Chicago itself provides a significant contribution to the growth of a student in awareness and appreciation of the arts. Encouragement is given theological students to share in the rich opportunities available in the University and the city.

THE OPEN DOOR

Published each week by the President's Office in cooperation with student editors, *The Open Door* contains news and announcements as well as original expressions of faculty and student opinion.

THE STUDENT COUNCIL

The student body of the Seminary expresses its responsible participation in the corporate life of the Seminary through the Student Council. The officers of the Student Council are elected by the student body.

THE COFFEE SHOP

One of the most popular student enterprises is a cooperative coffee shop located in the basement under the Clarence Sidney Funk Cloisters. Students, faculty, and staff gather twice a day for coffee, rolls, and conversation.

STUDENT RETREATS AND CONFERENCES

Retreats and conferences are held every quarter of the academic year. A one-day retreat for entering and returning students was held at the beginning of the autumn quarter, 1953, at the New First Church Camp, Bridgman, Michigan. A conference on worship was attended by over sixty students at the Community Center Foundation, Palos Park, Illinois, early in the winter quarter, 1954. A spring conference on rural church life and a retreat for the discussion of theological education were held during the spring quarter.

THE INTERSEMINARY MOVEMENT

All students of the Seminary are members of the Interseminary Movement, a national organization of theological students. There are twenty-four seminaries participating actively in the program of the Chicago-Midwest region, one of the eight regions into which the nation is divided.

Participating in a program aimed at securing a greater understanding among theological students in this area, the Seminary during the past year cooperated in the interschool athletic league, student-exchange programs, and interchange of worship deputations.

THE COUNCIL FOR CLINICAL TRAINING

The Seminary cooperates with the Council for Clinical Training, which receives each year a limited number of theological students for clinical training in general hospitals, mental hospitals, and reformatories. The purpose of this training is to assist theological students to become better ministers through first-hand, supervised experience with persons in distress. Academic credit may be granted for satisfactory work.

SEMINARY SERVICES TO CHURCHES AND MINISTERS

The Seminary takes pride in its close historic and contemporary connection with the Congregational Christian fellowship of churches of the Midwest. We strive constantly to keep this lifeline strong and sensitive. The Seminary exists primarily to educate men and women for the ministry of these churches and their various agencies. However, its thirteen hundred alumni, representing all major Protestant denominations, are at work in almost every state of the Union and far and wide overseas.

MINISTERS' WEEK

The twenty-third annual Ministers' Week at the Seminary was held February 1-5, 1954. To this program of refresher courses, lectures, and workshops came over three hundred ministers. The leadership for the week, in addition to faculty participants, included Dr. Ervine P. Inglis.

The twenty-fourth annual Ministers' Week will be held January 31-February 3, 1955.

THE ALDEN-TUTHILL LECTURESHIP

This foundation provides each year for a series of lectures upon the subject of Christianity on some frontier of contemporary life. The lectures are given during the annual Ministers' Week at the Seminary. In 1954 the lecturer was Professor Walker M. Alderton. Earlier lecturers on this foundation were Dr. Roger Hazelton, Dr. John S. Whale, Dr. Karl Menninger, Professor Paul Tillich, Bishop G. Bromley Oxnam, Professor F. Ernest Johnson, Professor Buell G. Gallagher, Professor Thorfin F. Hogness, Professor Charles E. Merriam, Dr. Charles Clayton Morrison, Dr. Ernest Fremont Tittle, Professor Liston Pope, Dr. Douglas Horton, Professor Douglas V. Steere, Professor Kenneth Scott Latourette, Dr. Fritz Kunkel, Professor Halford E. Luccock, Professor John C. Bennett, Dean Willard L. Sperry, Dr. Arthur E. Morgan, the Honorable Henry A. Wallace, and Dr. Richard C. Cabot.

THE SEMINARY REGISTER

Combining literary interests with news of alumni and Administrative Council, the *C.T.S. Register* seeks to maintain an *esprit de corps* within the family of C.T.S. Many of the articles which have appeared have attained nation-wide acclaim for their interest and value. The book reviews help guide our readers into wise choices for their libraries. Alumni notes keep the family of C.T.S. informed on the activities of our friends. The literary issues, appearing in November, January, and March, reach over 5,000 readers, the Catalogue issue goes to a limited number of persons and institutions.

HAMMOND LIBRARY EXTENSION SERVICE

Hammond Library offers loans of books, through its Extension Service, to all pastors in the midwestern states and to Seminary graduates, wherever they may reside. These borrowing privileges include the entire library collection.

THE CHICAGO ECUMENICAL INSTITUTE

The Seminary joins with eleven other theological schools in the Chicago area in sponsoring the Chicago Ecumenical Institute, to be held August 2-14, 1954. During the two weeks just prior to the Second Assembly of the World Council of Churches, ministers and qualified lay or professional church workers will be given the opportunity to study the Christian faith under leaders of the ecumenical movement from all parts of the world.

The Institute, under the chairmanship of Dr. A. C. McGiffert, Jr., will meet simultaneously on six different campuses, including the University of Chicago. Registrants will participate in daily lectures, seminars, services of ecumenical worship, and individual conferences with such outstanding faculty as Bishop Eivind Berggrav, Norway; Bishop Yngve Brilioth, Sweden; Dr. Leslie E. Cooke, England; Dr. Hendrik Kraemer, Switzerland; Rajah B. Manikam, India; and Pastor Martin Niemöller, Germany. The faculty on each campus will represent a cross-section of geographical and theological interests and will be assigned across confessional lines to insure a truly ecumenical leadership.

Thirteen hundred registrants will be accommodated each week at the six Institute Centers. Persons may enrol for the first week, August 2-7; for the second week, August 9-14; or for both weeks. Since the faculty at each Center will be different each week, participation in the full two weeks will be of value.

By sponsorship of the Chicago Ecumenical Institute, the Seminary brings to ministers and laymen the opportunity to learn of the ecumenical movement at first hand. Through study and personal contact with leaders from many countries, the Christian church will be experienced in its world inclusive aspects.

WORKSHOPS AND INSTITUTES

Because of the meeting of the World Council of Churches in Evanston and the Ecumenical Institute, described above, the following Workshops and Institutes will not be held during the Summer of 1954 but probably will be resumed in 1955: Group Dynamics in the Life of the Church, and School of Church and Economic Life.

SELECTED LISTS OF RELIGIOUS DRAMAS AND FILMS

Professor Eastman's office for many years published selected lists of *religious dramas* which combine religious strength and artistic quality. A similar list of *16-mm. sound films* for church use was also published by his office. Thousands of these drama and film lists were sent out (at ten cents each to cover postage and handling) upon order from churches and drama groups from the Atlantic to the Pacific. Although Professor Eastman has retired, the Seminary will continue to send out copies of the 1951 edition of the drama list and the 1950 edition of the film list as long as the present supply lasts.

CHURCHES AND OTHER INSTITUTIONS COOPERATING WITH THE SEMINARY BY PROVIDING OPPORTUNITIES FOR SERVICE AND PROFESSIONAL TRAINING TO SEMINARY STUDENTS

Colorado

Congregational Conference
Vacation Church Schools
Camp La Foret

Illinois

Washington Grove Congregational Church,
Ashton
Congregational Church, Atkinson
United Congregational Church, Chebanse

CHICAGO

Addison Street Congregational Church
Austin Congregational Church
Avalon Park Community Church
Christ Congregational Church
Church of the Good Shepherd
Crawford Congregational Church
Doremus Congregational Church
Edgebrook Community Church
Ellis-Kenwood Community Church
Englewood Baptist Church
Faith United Church
First Unitarian Church
Forest Glen Congregational Church
Fourth Congregational Church
Golgotha Lutheran Church
Hyde Park Baptist Church
Hyde Park Methodist Church
Irving Park Immanuel Congregational
Church
Manor Community Church
Millard Congregational Church
Mont Clare Congregational Church
Rogers Park Congregational Church
St. Paul Congregational Church
Salem Evangelical and Reformed
Church
Sauganash Community Church
South Shore Community Church
Summerdale Congregational Church
United Congregational Church
United Church of Hyde Park
University Church of the Disciples
Warren Avenue Congregational Church
Watson Park Congregational Church
Wellington Avenue Congregational
Church
West Ridge Community Church
Woodlawn Methodist Church

Benton House
Bethlehem Community Center
Firman House
Halsted Street Institutional Church
Howell Neighborhood House
Hyde Park Neighborhood Club
Onward Neighborhood House
South Parkway Community Center
University of Chicago, Porter Founda-
tion

Congregational Church, Des Plaines
Congregational Church, Dwight
Methodist Church, Earlville
Community Church, Fox Lake
Community Church, Glenview
Church of Peace, Harvey
Union Church, Hinsdale
Congregational Church, Island Lake
Congregational Christian Church, Leaf
River
Union Church, Lindenwood
Homer Congregational Church, Lockport
First Church of Lombard
Plymouth Congregational Church, May-
wood
Congregational Church, Melvin
Union Congregational Church, Moline
First Congregational Church, Mundelein
First Congregational Church, Oak Park
Pilgrim Congregational Church, Oak Park
Congregational Church, Odell
Ontario Congregational Church, Oneida
First Congregational Church, Ottawa
Methodist Church, Peotone
Congregational Church, Roberts
Congregational Church, Rock Falls
Riverside Community Church, Rockford
Congregational Community Church,
Roscoe
Congregational Church, Somonauk
Mayfield Congregational Church, Sycam-
ore
Congregational Church, Villa Park
Community Church, Westchester
Congregational Church, Wilmette
Federated Church, Yorkville
Community Center Foundation, Palos
Park
Camp Reinberg, Palatine

Indiana

First Congregational Church, Elkhart
Gravelly Run Friends Church, Darlington
Methodist Church, Hamlet
Blue Ball Congregational Christian
Church, Logansport
Congregational Christian Church, Merom
Sugar Plains Friends Church, Thorntown
Bethany Congregational Church, West
Terre Haute
Plymouth Congregational Church, Whit-
ing
Congregational Christian Church, Young
America

Michigan

South Congregational Church, Grand
Rapids
Community Church, New Troy
Congregational Church, Three Oaks

Montana

Carter County Parish
Froid Parish
Congregational Church, Glendive
Community Church, Judith Gap
Medicine Lake Parish
Mid-Yellowstone Parish
Powder River Parish

North Carolina

Church of Wide Fellowship, Southern Pines

North Dakota

Methodist Church, Grace City
Methodist Church, Juanita
Methodist Church, Kensal
Congregational Church, Mott

Pennsylvania

Methodist Charge, Hopewell

South Dakota

First Lutheran Church, Sioux Falls
Congregational Church, South Shore

Vermont

Congregational Church, Hubbardton

Washington

Congregational Church, Cathlamet

Wisconsin

Calvary Congregational Church, Twin
Lakes

Wyoming

Congregational Church, Casper

Christian Action, New York City

Council for Clinical Training

Cook County Hospital

Elgin State Hospital

Manteno State Hospital

Peoria State Hospital

Department of Ministry in Institutions,

Church Federation of Greater Chicago

Illinois Children's Hospital-School

Department of Christian Ministry in the
National Parks, The National Council of
Churches

The World Council of Churches

Ecumenical Work Camp, La Chalp,
France

Boston University School of Theology
Interns-in-industry

GENERAL INFORMATION

PURPOSE AND HISTORY

The Chicago Theological Seminary was founded in 1855 by a group of Congregational ministers and laymen, according to its charter, "to furnish instruction to young men preparing for the Gospel ministry" and was to be "equally open to all denominations of Christians"—a very forward-looking provision for that day. It has sought to live up to the pioneer spirit of its founders by constantly developing new features in Christian education to meet changing needs. Foreign-language institutes were maintained at one time to train leadership for the large immigrant population in the eighties. Dr. Graham Taylor, a pioneer in Christian social work, was brought to Chicago in 1892 for his lifework as professor of Christian economics in this Seminary. More recently the Seminary has pioneered in the clinical study of personality problems, in church and community surveys, both urban and rural, and in utilizing the religious values of drama and literature, music and art. It also provides practical laboratory experience for students through carefully Supervised Field Work.

The Seminary is an accredited member of the American Association of Theological Schools.

The Congregational Training School for Women, incorporated in 1909 to meet the increasing demand for women with professional training for religious work, was merged with the Seminary in 1936.

In 1915 the Seminary moved from the near West Side of Chicago to the neighborhood of the University of Chicago, with which it was affiliated through the Divinity School of the University. This relationship was enlarged in 1943 with the creation of the Federated Theological Faculty of the University of Chicago (see pp. 25-51).

LOCATION AND BUILDINGS

The Seminary has a strategic location at Fifty-eighth Street and University Avenue, immediately adjacent to the University of Chicago and seven miles southeast of the business section of Chicago known as the "Loop." It is one block north of the Midway Plaisance, halfway between Washington and Jackson Parks, and about one mile from Lake Michigan.

Main buildings of the Seminary, completed in 1928, embody several units as follows: Graham Taylor Hall, which includes the business offices and Graham Taylor Chapel; Henry M. Hooker Hall, which houses Hammond Library; Clarence Sidney Funk Cloisters; Victor Fremont Lawson Tower; Thorndike Hilton Memorial Chapel; and two residence halls for men, Davis Hall and Fisk Hall—the former including the Joseph Henry George Commons. Other Semi-

nary buildings are the President's House; Fensham House for women; Dorchester, Fisk, Kimbark, and Montgomery Houses for married students; and the Conference House (formerly Woodlawn House).

HAMMOND AND UNIVERSITY LIBRARIES

Hammond Library comprises more than 50,000 books and magazines and 8,700 pamphlets. The library unit consists of the reading-room and three levels of open stacks immediately below it. The stack rooms are provided with twenty individual compartments for the use of students and the Faculty. It is the special aim of Hammond Library to become the central repository for historical source materials relating to Congregationalism in the Middle West. Its most valuable collection, comprising 200,000 original letters, is the archives of the Congregational Home Missionary Society; as source materials for the history of American Christianity these letters rank among the most important in the country.

The present list of library endowment funds is as follows: Alumni Library Fund, John Blatchford Memorial Reference Library Fund, Philo Carpenter Alcove Library Fund, John P. Cowling Library Fund, C. F. Gates Alcove of Missionary Intelligence Fund, J. T. Hyde Alcove Library Fund, E. S. Jones Alcove Library Fund, S. M. Moore Library Fund, J. W. Norris Library Fund, Henry J. Oiseth Library Fund, F. W. Patton (Binding) Fund, Charles Walker Library Fund, E. M. Williams Library Fund, and G. H. Wells Library Fund.

The University library and the libraries of the Divinity School and Meadville Theological School are also available to Seminary students for general theological study and for research. These libraries total over 2,000,000 bound and catalogued volumes.

GOVERNMENT

The government of the Seminary is in accordance with the provisions of two documents, namely, the charter, which is a permanent instrument, and the constitution, which is subject to revision.

By the terms of the charter twenty-four men and their successors were "created a body politic and corporate, to be styled 'The Board of Directors of The Chicago Theological Seminary.'" The charter also gives the directors "power to confer such degrees as are consistent with the object of the Institution."

According to the constitution (including amendments to October 12, 1950) the Board of Directors calls a convention every third year "for the purpose of electing Directors, and for the purpose of transacting such other business as the interests of the Seminary may require." The delegates to this convention are elected by the sixteen Congregational Christian State Conferences of the Middle West. The next Triennial Convention will meet in 1955.

Under the authority of the charter the constitution further provides for an Executive Committee of fifteen elected from the Board of Directors. The Executive Committee conducts the affairs of the corporation in the interim between the corporation's meetings.

The constitution also provides that "all matters pertaining to academic man-

agement shall be determined by the Administrative Council, with the approval of the Board of Directors.”

The Board of Visitors is chosen, one each, by the State Conferences of Congregational Churches of the states represented at the Triennial Convention. They visit the Seminary annually and make reports to their respective conferences concerning its condition.

The Advisory Committee, consisting of not more than twenty-four members chosen by the Board of Directors, shall give the Seminary such counsel and recommendations as may be deemed best for its welfare, progress, and development.

ENDOWMENT

The Chicago Theological Seminary is supported by income from its endowments, contributions from individuals, foundations, and churches, and fees. Several professorships bearing the names of their founders or friends designated by them are partially endowed. Various scholarships and library funds are also covered by endowments.

General endowment funds.—Victor Fremont Lawson Legacy; F. W. Fisk Fund, for instruction in preaching; Polly Bushnell Hart Fund; Foreign Missions Endowment; Annuity Trust Fund; the Alden-Tuthill Foundation; Cora E. Middlekauff Fund; Mrs. Daniel K. Pearson Memorial Endowment of the President's Chair; New Building Fund; Mary A. Plumb Recruiting Endowment; and Ralph P. Marshall Estate; Mrs. Julia M. Rogers fund.

Library endowment.—Library Endowment Fund; Alumni Library Fund; John Blatchford Memorial Reference Library Fund; Philo Carpenter Alcove Library Fund; John P. Cowling Library Fund; C. F. Gates Alcove of Missionary Intelligence Fund; J. T. Hyde Alcove Library Fund; E. S. Jones Alcove Library Fund; S. M. Moore Library Fund; J. W. Norris Library Fund; Henry J. Oiseth Library Fund; F. W. Patton (Binding) Fund; Charles Walker Library Fund; E. M. Williams Library Fund; The Standish Library Fund; G. H. Wells Library Fund.

General scholarship endowments.—The general scholarship funds include gifts given over a period of many years by churches and individuals. The following names denote donors and memorials included in the general scholarship funds:

Mrs. Lucy Bartlett, John and Flavel Bascom, Horace Billings, Mrs. Elizabeth Booth, Nathaniel Bouton, Joseph Burrage, Julius W. Butler, Leonard P. Chase, John L. Childs, A. L. Coe, Willard Cook, Eli Corwin, Jacob Crummer, N. S. Cushing, E. W. Davis, Margaret Depew, Emily Doane, John Dove, Edward Ely, J. Worcester Field, Mrs. Fisk, David Leonard Geneseo, Charles H. Goold, Charles Goodrich Hammond, Maximilian Hhorstberg, H. M. Hooker, W. Coit Hubbard, Mrs. S. L. Kennedy, J. J. Knowles, Hunt J. Lewis, John F. and Abbie F. Mendsen, R. G. Peters, Mrs. Mina C. Pfenning, Samuel Plumb, J. S. Scoville (two scholarships), Eliza M. Sherman, R. D. Stephens, P. G. Strawn, C. A. Talcott, C. L. Tank, Joseph Tilson, Elbridge Torrey, Dennis Warner, Lucy Warner, Spencer Warner.

Agard, Austin Memorial, Beloit, Blood, Chicago (two scholarships), Deer

Park, Edsell, Elgin, Foster, Galva, Hayward, Hendricks, Hubbell, Illinois, Jones, Kansas, La Crosse, Laird, Lake Superior, Mack, New London, Olivet, Ottawa, Princeton, Ridgland, Wisconsin, Wolcott.

Special scholarship endowments.—Hawaiian Scholarship Fund, Carl S. Patton Scholarship Fund, Alice Hitchcock Isbell Honor Scholarship, Albert Newman Prize Scholarship, Joseph A. Bent Scholarship Fund, Lester Curtis Research Scholarship, Etta A. Allen Scholarship Fund, Foreign Institutes Scholarship Fund, E. W. Blatchford Fellowship, C. L. Ford Fellowship, F. W. Chamberlain Scholarship, Ozora S. Davis Scholarship, Edward Pearson Drew Scholarship Fund, the Park Manor Congregational Church Scholarship Fund, and Senator and Mrs. Harvey A. Penney Scholarship.

Special funds.—Anna D. and Charles F. Hutslar Student Loan Fund, Alma B. Kincheloe Student Loan Fund, Sadie M. Libby Student Loan Fund, Nina B. Payne Scholarship and Loan, and the Lucretia Ambrose Walker Prize.

Endowed professorships.—Sweetser and Michigan Professor of Early Christianity, Iowa Professor of Religious Education, Illinois Professor of Christian Theology, New England Professor of New Testament Interpretation, and the Stone Professor of Sociology of Religion. The office of President of the Chicago Theological Seminary is on the Mrs. Daniel K. Pearson Memorial Foundation.

THE FEDERATED THEOLOGICAL FACULTY OF THE UNIVERSITY OF CHICAGO

LAWRENCE A. KIMPTON, Chancellor of the University of Chicago.

R. WENDELL HARRISON, Dean of the Faculties of the University of Chicago.

OFFICERS OF ADMINISTRATION OF THE FEDERATION OF THEOLOGICAL SCHOOLS

SEWARD HILTNER, Acting Dean of the Federated Theological Faculty (to September 30, 1954).
WILLIAM BARNETT BLAKEMORE, Dean of the Disciples Divinity House, and Secretary of the Cabinet of the Federation.

WILLIAM NELSON HAWLEY, Acting Dean and Dean of Students of the Divinity School of the University of Chicago, and member of the Cabinet of the Federation.

ARTHUR CUSHMAN MCGIFFERT, JR., President of the Chicago Theological Seminary on the Mrs. Daniel K. Pearson Memorial Foundation, and member of the Cabinet of the Federation.

WALLACE WOODSOME ROBBINS, President of the Meadville Theological School, and Chairman of the Cabinet of the Federation.

PHILIP ALGOT ANDERSON, Dean of Students in the Chicago Theological Seminary.

WILLIAM NATHANIEL WEAVER, Assistant Dean of Students in the Divinity School of the University of Chicago.

DAVIDA BOYD LEWIS, Assistant to the Dean of the Federated Theological Faculty.

ELSIE H. MCFADDEN, Assistant to the President of the Chicago Theological Seminary.

MARGARET BOELL, Librarian of the Meadville Theological School Library.

EVAH OSTRANDER KINCHELOE, Librarian of the Hammond Library of the Chicago Theological Seminary.

MARY W. MCCULLOCH, Assistant Librarian of the Swift Hall Library.

FRANK M. VANDERHOOF, Librarian of the Swift Hall Library.

THE ACADEMIC POLICY COMMITTEE OF THE FACULTY (ADVISORY TO THE DEAN OF THE FACULTY)

SIDNEY EARL MEAD (term expires 1955).

BERNARD EUGENE MELAND (term expires 1954).

JAMES HASTINGS NICHOLS (term expires 1955).

VICTOR OEBENHAUS (term expires 1954).

JOHN COERT RYLAARSDAM (term expires 1955).

AMOS NIVEN WILDER (term expires 1954).

MEMBERS OF THE FEDERATED THEOLOGICAL FACULTY

JAMES LUTHER ADAMS, S.T.B., PH.D., Caleb Brewster Hackley Professor of Religious Ethics
HERLEE GLESSNER CREEL, PH.D., Professor of Early Chinese Literature and Institutions (as
Chairman of the Department of Oriental Languages and Literatures).

MERVIN MONROE DEEMS, TH.M., PH.D., Sweetser and Michigan Professor of History of Early
Christianity and Missions (will resign December 31, 1954).

CHARLES HARTSHORNE, PH.D., Professor of Philosophy.

SAMUEL C. KINCHELOE, PH.D., Stone Professor of Sociology of Religion.

BERNARD MACDOUGALL LOOMER, PH.D., Professor of Philosophy of Religion.

ARTHUR CUSHMAN MCGIFFERT, JR., A.M., D.B., D.D., LITT.D., LL.D., Professor of American
Religious Thought.

RALPH MARCUS, PH.D., Professor of Hellenistic Culture.

BERNARD EUGENE MELAND, D.B., PH.D., Professor of Constructive Theology.

WALLACE WOODSOME ROBBINS, D.B., S.T.D., Ellery Channing Butler Professor of Preaching
and Ministry.

JOACHIM WACH, PH.D., TH.D., Professor of History of Religions.

AMOS NIVEN WILDER, D.B., PH.D., D.D., New England Professor of New Testament Interpretation (will resign September 30, 1954).

HAROLD RIDEOUT WILLOUGHBY, D.B., PH.D., D.D., LL.D., Professor of Christian Origins.

PAUL TILlich, PH.D., D.D., Professor Emeritus of Philosophical Theology, Union Theological Seminary; Visiting Professor of Philosophical Theology (Winter, 1955).
LAMBERTUS JACOBUS VAN HOLK, DR. THEOL., Professor of the Philosophy of Ethics and Religion, University of Leyden; Visiting Professor of the Philosophy of Religion and Ethics (Winter and Spring, 1955).

WALKER MOORE ALDERTON, A.M., D.B., LL.D., Associate Professor of Student Field Work (will retire September 30, 1954).

WILLIAM BARNETT BLAKEMORE, D.B., PH.D., Associate Professor of Practical Theology.

RAYMOND A. BOWMAN, D.B., PH.D., Associate Professor of Oriental Languages.

JERALD CARL BRAUER, D.B., PH.D., Associate Professor of Church History.

ROBERT M. GRANT, PH.D., Associate Professor of New Testament.

SEWARD HILTNER, PH.D., D.D., Associate Professor of Pastoral Theology.

DANIEL THOMAS JENKINS, A.M., D.B., Associate Professor of Ecumenical Theology (Winter, 1955).

SIDNEY EARL MEAD, PH.D., Associate Professor of History of American Christianity.

JAMES HASTINGS NICHOLS, PH.D., Associate Professor of Modern Church History.

VICTOR OEBENHAUS, D.B., Ed.D., Associate Professor of the Church in Agricultural and Industrial Life.

PRESTON THOMAS ROBERTS, JR., PH.D., Associate Professor of Theology and Literature.

JOHN COERT RYLAARSDAM, D.B., PH.D., Associate Professor of Old Testament Theology.

ROSS SNYDER, Ed.D., Iowa Associate Professor of Religious Education.

JOHN BEAUCHAMP THOMPSON, D.B., D.D., Associate Professor of Christian Ethics.

GRANGER ELLSWORTH WESTBERG, D.B., Associate Professor of Pastoral Care.

ALLEN PAUL WIKGREN, PH.D., Associate Professor of New Testament Language and Literature.

THOMAS MALLARY FITZPATRICK, JR., D.B., Assistant Professor of the Ministry.

JOHN FRANK HAYWARD, D.B., PH.D., Assistant Professor of Religion and Art.

JOSEPH MITSUO KITAGAWA, D.B., PH.D., Assistant Professor of History of Religions.

PERRY DEYO LEFEVRE, D.B., PH.D., Assistant Professor of Theology and Education.

MERRILL MEAD PARVIS, D.B., PH.D., LITT.D., Research Associate (Assistant Professor) in New Testament.

JAROSLAV JAN PELIKAN, D.B., PH.D., Assistant Professor of Historical Theology.

WILLIAM ALVIN PITCHER, D.B., Instructor in Ethics and Society.

MEMBERS EMERITUS OF THE FEDERATED THEOLOGICAL FACULTY AND OF THE FACULTIES OF THE SCHOOLS PRIOR TO THE FEDERATION

EDWARD SCRIBNER AMES, D.B., PH.D., LL.D., Professor Emeritus of Philosophy, University of Chicago.

WILLIAM CLAYTON BOWER, A.M., LL.D., D.D., Professor Emeritus of Religious Education, Divinity School, University of Chicago.

ERNEST JOHN CHAVE, A.M., PH.D., Professor Emeritus of Religious Education.

FRED EASTMAN, LITT.D., Professor Emeritus of Biography and Drama.

CHARLES WHITNEY GILKEY, A.M., D.B., D.D., L.H.D., Professor Emeritus of Preaching.

EDGAR JOHNSON GOODSPEED, D.B., PH.D., D.D., L.H.D., LITT.D., LL.D., Ernest D. Burton Distinguished Service Professor Emeritus of Biblical and Patristic Greek, Divinity School, University of Chicago.

ALBERT EUSTACE HAYDON, D.B., PH.D., Professor Emeritus of Comparative Religion, University of Chicago

CHARLES THOMAS HOLMAN, A.M., D.B., D.D., Professor Emeritus of Pastoral Duties.

WILLIAM A. IRWIN, A.M., D.B., PH.D., Professor Emeritus of Old Testament Language and Literature.

CHARLES H. LYTLE, A.M., D.B., TH.D., James Freeman Clarke Professor Emeritus of Church History.

ALBERT WENTWORTH PALMER, D.D., LL.D., LITT.D., Professor Emeritus of Preaching.

WILLIAM WARREN SWEET, D.B., PH.D., D.D., LITT.D., Professor Emeritus of History of American Christianity.

HENRY NELSON WIEMAN, PH.D., D.D., LITT.D., Professor Emeritus of Christian Theology.

ARCHIBALD GILLIES BAKER, TH.B., PH.D., D.D., Associate Professor Emeritus of Missions, Divinity School, University of Chicago.

WINFRED ERNEST GARRISON, D.B., PH.D., LITT.D., LL.D., Associate Professor Emeritus of Church History, Divinity School, University of Chicago.

LECTURERS IN THE SCHOOLS CONSTITUTING THE FEDERATION

- PHILIP ALGOT ANDERSON, JR., D.B., Ph.D., Lecturer on the Ministry, The Chicago Theological Seminary.
WILLIAM NELSON HAWLEY, A.M., D.B., Lecturer on the Ministry, Divinity School, University of Chicago.
CHARLES CLAYTON MORRISON, Ph.D., D.D., Lecturer on Problems of Contemporary Life, The Chicago Theological Seminary.
ALFRED W. SWAN, D.B., D.D., Lecturer on Homiletics, The Chicago Theological Seminary.
FRANK M. VANDERHOOF, B.L.S., D.B., Ph.D., Lecturer on Divinity, Divinity School, University of Chicago.
RICHARD VIKSTROM, Lecturer on Music, The Meadville Theological School.
WILLIAM NATHANIEL WEAVER, A.M., D.B., Lecturer on the Ministry, Divinity School, University of Chicago.

FELLOWS IN THE DIVINITY SCHOOL, 1954-55

- SEYMOUR CAIN, History of Non-Christian Religions.
ROBERT E. ELLIOTT, A.B., D.B., Religion and Personality.
JAMES G. EMERSON, JR., A.B., D.B., Religion and Personality.
G. W. GLICK, A.B., D.B., History of Christianity.
GEORGE PAUL GUTHRIE, A.B., D.B., Christian Theology.
RODNEY T. HOOD, Ph.D., D.B., Bible.
SCHUBERT M. OGDEN, A.B., D.B., Christian Theology.
GEORGE W. SCHREINER, A.B., D.B., Bible.
FRANKLIN SHERMAN, A.M., D.B., Ethics and Society.

INTRODUCTION TO THE FEDERATION OF THEOLOGICAL SCHOOLS

The Federated Theological Faculty was created on July 1, 1943. Since that time it has served as the faculty of the Divinity School of the University of Chicago, of the Chicago Theological Seminary, of the Disciples Divinity House, and of the Meadville Theological School. Prior to 1943, the Divinity School, the Chicago Theological Seminary, and the Meadville Theological School had each maintained more or less complete faculties of their own; the Disciples Divinity House had maintained a partial faculty while also drawing upon the resources of the faculty of the Divinity School. Since the creation of the Federated Theological Faculty, separate faculties of the four schools have ceased to exist. To be a member of the Federated Theological Faculty, one must be elected a member of the Faculty by each school. All regular members of the Federated Theological Faculty have been appointed by all Boards of Directors or Trustees of each school and of the University of Chicago.

The total theological enterprise on the Quadrangles at the University of Chicago is sometimes referred to as the "Federation of Theological Schools." This term is accurate, since there is a single faculty, a single curriculum, and a single policy on academic matters. But the several schools have not merged all their interests into a single corporate or legal body. Each school retains its own property, its own student body, its own financial policies (except for purposes of instruction and research), its relations to its own church constituency; each participates with the Faculty in the guidance of its students and holds residually all its own academic powers (although these are, for the life of the agreement, in the hands of the Federated Theological Faculty).

This is a unique experiment in an interdenominational approach to theological education in the United States of America. During its first ten years, many problems in connection with this pioneering attempt at co-operation were solved. In 1953 certain changes were made in the terms of the agreement among the several schools and the University, in order to make for more effective co-operation and action. At the present time, the following is a summary description of the way the Federation operates.

Leadership of all academic affairs is vested in the Dean of the Federated Theological Faculty. The Dean acts with the advice and counsel of the entire Faculty and also has available the counsel of the Academic Policy Committee of the Faculty—a committee elected by the Faculty. The Dean, with the approval of the Faculty, may set up such committees, divisions, fields, or departments of the Faculty as seem to him best adapted to fulfil the total purposes.

All students do their work under the direction of the Federated Theological Faculty. The

indication that any student has satisfactorily completed a course of studies leading to a degree can be given only by the Faculty itself, or by its appropriate committee, or by its Dean. The A.M. and Ph.D. degrees are actually awarded, however, only by the University of Chicago; while the D.B. degree may be awarded by the University alone, through the Divinity School, or by the University in collaboration with the Chicago Theological Seminary, the Disciples Divinity House, or the Meadville Theological School. There is no difference in the basic curriculum for the D.B. degree between students enrolled in the Divinity School and those enrolled through the other schools, except that any school may specify certain courses which the Faculty shall include within the curriculum. The principal difference is the way in which the degree is actually awarded.

Although each school maintains its own financial affairs, takes care of its own buildings, of scholarship aid for its students, and of similar matters, it makes an appropriate contribution toward a general budget for the work of the Faculty. Thus all expenditures for instruction and research (including the salaries of all members of the Faculty) appear on a general Federated Theological Faculty budget. This budget must be approved each year by the Boards and appropriate officers of each school.

The formal agreement among the several schools and the University specifies certain other matters that are important for the actual work. For example, provision is made for a Cabinet consisting of the administrative heads of each of the four schools. The Cabinet is charged with handling the relations between the several schools and the Dean of the Faculty. There is also permissive provision for an Inter-Board Committee on Academic Affairs, to provide a channel of communication among the Boards of the respective schools, and between the Boards and the Faculty through its Dean.

The agreement also specifies the way in which persons may be appointed to the Faculty, in accordance with which nominations are made through regularly established faculty procedures to the Dean, whose recommendation goes to all Boards through the heads of the several institutions. Exception is made in that any school may appoint special lecturers or part-time instructors for its own purposes, although such persons are not regular members of the Faculty.

Each school may, according to the agreement, maintain an Administrative Council consisting of any members of the Faculty it chooses a select plus such other persons as it may wish to appoint. Such a Council may do various things to promote the particular interests of the school but it does not serve as an academic body.

ADMISSION REQUIREMENTS

The four schools of the Federation of Theological Schools are open without discrimination to students of all denominations. Women are admitted upon the same terms as men.

A student may be admitted to any of the four schools of the Federation under any one of the following conditions.

1. If the student has been awarded any one of the Bachelor's degrees now offered by the University of Chicago, he may be admitted without taking the tests described in the following section.

2. If the student has been awarded a Bachelor's degree from an accredited college or university, has had a satisfactory record, and passes the tests described in the following section, he may be admitted. Any deficiencies revealed by the tests and by his academic record must be removed to the satisfaction of the Committee on Admissions.

3. If the student has not received a Bachelor's degree from an accredited college or university, but passes the tests described in the following section, he may apply to the Committee on Admissions for determination of the extent of his academic deficiencies; and with a plan whereby those deficiencies may be made up, he may be admitted. Such students who are under twenty-five years of age will be expected to have completed a minimum of two years of liberal arts studies in an accredited college or university.

TESTS AND DEFICIENCY REQUIREMENTS

1. The University of Chicago *Entrance Tests* are designed to test problem-solving, reading, and writing abilities.

2. The University of Chicago *General Education Tests* include five areas of information: biological sciences, physical sciences, mathematics, humanities, and social sciences. These are multiple-choice, objective examinations. Both the *Entrance Tests* and *General Education Tests* may

be taken by the candidate elsewhere than in Chicago. But the candidate is responsible for initiating such arrangements.

3. Entrance deficiencies, which must be made up to the satisfaction of the Committee on Admissions, are assessed in part on the basis of the scores of the tests described above. As a general rule, the applicant is expected to place satisfactorily in the humanities, social sciences, and at least one of the remaining three (mathematics, biological sciences, and physical sciences). In those cases where the applicant falls below the minimum satisfactory scores, but is still granted admission, he is expected to take work to make up the deficiency in the appropriate area.

4. If a student is to be awarded a Bachelor's degree from an accredited college or university and has taken the appropriate *Graduate Record Examinations*, it may be possible to substitute such test results (if satisfactory) instead of taking the *Entrance Tests* and *General Education Tests* of the University of Chicago.

ADMISSIONS PROCEDURES

Admission to study under the Federated Theological Faculty is initiated by applying to the admissions officer of one of the four institutions that constitute the Federation:

The Divinity School of the University of Chicago. Persons seeking admission to the Federation through this institution should obtain an application form from the Dean of Students of the Divinity School and return it to his office, 101 Swift Hall, The University of Chicago, Chicago 37, Illinois. The applicant's initial correspondence with the Dean of Students should include an adequate statement of his motivation and objectives as a graduate student of religion. The applicant is urged to meet the Dean of Students for a personal interview before the conclusion of his admission procedure, if at all possible. In addition to the two academic recommendations requested in the application for admission, the Divinity School requires the student to ask two persons in professional life (e.g., a minister, teacher, physician) to write letters of recommendation to the Dean of Students concerning the nature of the applicant's religious interest and motivation, his character, and his intellectual ability.

The Chicago Theological Seminary. Applicants seeking admission to the Federation through this institution should secure application forms from the Dean of Students of the Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. Both forms should be filled out in full and returned to the Registrar of the Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. Each applicant is asked to submit a statement of vocational purpose and a description of the formative influences upon his religious, educational, and vocational decisions.

The Disciples Divinity House. Students seeking admission to the Federation through this institution should request an application form from, and return it to, the Dean of the Disciples Divinity House, 1156 East Fifty-seventh Street, Chicago 37, Illinois. The applicant's initial correspondence with the Dean should include an adequate statement of his motivation and objectives as a graduate student of religion.

The Meadville Theological School. Applicants seeking admission to the Federation through this institution should request an application form from, and return it to, the President of the Meadville Theological School, 5701 Woodlawn Avenue, Chicago 37, Illinois. The application should be accompanied with whatever references are required relating to the applicant's religious interest, character, scholastic ability, and health, as well as the approval of his denomination.

PRE-THEOLOGICAL STUDIES

The following minimal list of studies may be used as a guide by the student in planning his pre-theological work.

1. Two years' work in the social sciences, including at least one course in psychology and one course in economics.
2. Two years' work in the humanities, including one year's work in English and/or American literature and at least one course in philosophy.
3. Competence in English composition.
4. A reading knowledge of a foreign language or two years' work in studies in cultures other than British and American (e.g., history, art, literature, philosophy).
5. One year's work in mathematics and the natural sciences.

DEGREES

Immediately following is a statement of the way in which the Faculty is organized to help students with degree programs, first under "Committees for Degrees," and then under "Fields of Interest" and "Operational Areas." There is then a summary statement of general requirements in relation to all degrees, followed by a section on the Qualifying Examinations. Then come detailed descriptions of the D.B., A.M., and Ph.D. programs.

Information on the relation between degree programs and vocational objectives is presented in a later section.

An interpretation of the nature and structure of the curriculum is made just preceding the listing of courses.

COMMITTEES FOR DEGREES

The requirements for the several degrees are determined and controlled by appropriate faculty committees, acting on behalf of the entire Faculty. The responsibilities, jurisdiction, and personnel of these committees are stated below.

The Committee on Admissions and Pre-Theological Studies

This Committee controls admission standards and procedures and the assessment of deficiencies in relation to general education.

S. Hiltner (Chairman *pro tem*), W. N. Hawley (Secretary), P. A. Anderson, W. B. Blakemore, A. C. McGiffert, W. W. Robbins, W. N. Weaver.

The D.B. Degree Committee

A student working for the D.B. degree is under the joint supervision of this committee and the administrative officer or body of the school in which he is registered. In relation to students working for the D.B. under the Specialized Program, this committee (acting for the Faculty) approves the choice of the field of specialization, the courses to be taken in the field of specialization, the choice of a dissertation (or D.B. essay) subject, and the proposed adviser. It also admits this student to candidacy. For the D.B. student under the Generalized Program, decisions of the kind indicated above are not required. For all D.B. students, guidance on the order and sequence of their courses of study is given by the appropriate administrative officer or body of the school in which they individually are registered. This particular administrative officer or body also may set particular courses for the student to take beyond the degree requirements established by the Faculty.

A. C. McGiffert (Chairman), P. A. Anderson, W. B. Blakemore, T. M. Fitzpatrick, R. M. Grant, W. N. Hawley, J. J. Pelikan, W. W. Robbins, R. Snyder.

The A.M.-Ph.D. Committee

A student working for the degree of Master of Arts or of Doctor of Philosophy comes under the supervision of the committee on these degrees. This committee supervises all the formal steps in the progress of the individual student toward the degrees. It passes upon the student's choice of a field of specialization, the adviser, and the dissertation subject. It admits the student to candidacy and has general supervision of his program of study.

S. Hiltner (Chairman, *pro tem*), W. N. Hawley (Secretary), J. L. Adams, J. C. Brauer, S. C. Kincheloe, B. M. Loomer, S. E. Mead, B. E. Meland, J. H. Nichols, P. T. Roberts, J. C. Rylaarsdam, R. Snyder, J. Wach, A. P. Wikkren, A. N. Wilder, H. R. Willoughby.

FIELDS OF INTEREST

The curricular offerings of the Federated Theological Faculty are grouped into the following fields for purposes of specialization: Bible, Christian Theology, Ethics and Society, History of Christianity, History of Non-Christian Religions, Religion and Art, Religion and Personality. For the supervision of curricular offerings within a field, the establishment of field examinations for the doctorate, and the consideration of problems that affect the field as a whole, the Faculty is grouped into Field Committees. Their membership is as follows:

Bible

J. C. Rylaarsdam (Chairman), R. A. Bowman, R. M. Grant, R. Marcus, A. P. Wikgren, A. N. Wilder, H. R. Willoughby.

Christian Theology

B. E. Meland (Chairman), J. L. Adams, C. Hartshorne, J. R. Hayward, D. T. Jenkins, P. D. LeFevre, B. M. Loomer, A. C. McGiffert, J. J. Pelikan, P. T. Roberts, J. B. Thompson.

Ethics and Society

J. L. Adams (Chairman), S. C. Kincheloe, V. Obenhaus, W. A. Pitcher, J. B. Thompson.

History of Christianity

S. E. Mead and J. H. Nichols (Co-Chairmen), J. C. Brauer, R. M. Grant, J. J. Pelikan.

History of Non-Christian Religions

J. Wach (Chairman), J. M. Kitagawa, S. Hiltner,* B. M. Loomer.

Religion and Art

P. T. Roberts (Chairman), J. F. Hayward, B. E. Meland,* W. W. Robbins,* A. N. Wilder.*

Religion and Personality

S. Hiltner (Chairman), P. D. LeFevre, R. Snyder, G. Westberg.

OPERATIONAL AREAS

“Operational Areas” refers, in general, to what is usually called the “practical” or “functional” areas, such as preaching, pastoral care, and religious education. A more extensive definition is presented under the later section on “Courses of Instruction.”

The planning not only of work in the Operational Areas, but also for the relationship of work in those areas to work in the seven Fields of Interest, is in the hands of the Committee on the Ministry. The general functions of this committee may be stated as: concern for the work of the ministry as professional in character, unified in role and outlook, and religiously committed; and the promotion of scholarly understanding of the offices, activities, and operations of the church and of the minister. This committee exercises general supervision over the courses in the curriculum dealing explicitly with functions and operations, over the field or clinical experience of students as related to the rest of their study, and over any other activities designed to foster integration of knowledge and the capacity for professional performance.

The membership of the Committee is: R. Snyder (Chairman), T. M. Fitzpatrick (Secretary), P. A. Anderson, W. B. Blakemore, W. N. Hawley, J. F. Hayward, S. Hiltner, S. C. Kincheloe, B. M. Loomer, A. C. McGiffert, J. H. Nichols, V. Obenhaus, W. W. Robbins, J. C. Rylaarsdam, G. Westberg.

GENERAL REQUIREMENTS FOR DEGREES

The work of the Federated Theological Faculty is arranged to provide instruction leading to the degrees of Master of Arts, Bachelor of Divinity, and Doctor of Philosophy. The scholastic qualifications for any particular degree are enumerated under the appropriate degree heading.

The student's recommendability for a position of religious leadership is a necessary prerequisite to his candidacy for any degree. Such recommendability is based upon the judgment of the Faculty with respect to the student's moral and personal integrity as well as his intellectual ability and integrity.

A University of Chicago degree, following minimal residence requirements, is based upon the student's competence and integrity rather than upon a rigidly specified program of courses and residence requirements.

* Advisory Member.

In general, for the A.M. degree this registration will amount to a full program of work for a *minimum* of six or seven quarters after the traditional A.B. degree; for the D.B. degree, nine quarters; for the Ph.D. degree, twelve to fifteen quarters. It should be emphasized, however, that these degrees are not conferred on the completion of a specified number of courses, or after a given period of residence, but rather upon a demonstration of competence and the completion of the specified requirements of the field concerned. Most students find it necessary to spend more than the minimum indicated in order to complete these requirements. It is not necessary for the student to spend all this time in continuous residence carrying a full program of work. Students who carry a reduced program will require more time to complete the requirements.

In the case, however, where it is established that because of training obtained elsewhere, or because of private study or unusual ability, a student is able to satisfy the requirements for a degree *without making use of the facilities of the University* for the minimum time specified, upon the recommendation of the field or school concerned and/or the appropriate Faculty Committee, and with the consent of his Dean of Students, he may be granted the degree with a total registration less than the minimum number of courses or quarters in residence, as outlined above. While such liberal interpretation may be made in exceptional circumstances, *in no case will a degree be awarded with fewer than three quarters of residence or nine courses of registration in the University.*

It should be noted that all students doing informal work in preparing a dissertation or special project, although they may have finished the formal program of courses for the degree and satisfied in full the minimum residence requirement, are required to register for not less than one course a quarter in the interim prior to receiving the degree if they are making any use whatever of the facilities of the University. In the quarter in which a degree is to be conferred, the student must be registered for a minimum of one course, or must pay an equivalent fee.

QUALIFYING EXAMINATIONS

As indicated below in the specific statements of requirements for degrees, all degree candidates must take and pass a certain number of qualifying examinations. These are all "comprehensive" examinations in two senses: first, that they examine the student on his mastery of material from more than one course; and, second, that they attempt to test his mastery, at the elementary level of graduate study, of the basic principles of the particular fields. They are "qualifying" examinations in the sense that failure to pass the examinations specified at the appropriate level is considered evidence of the student's unreadiness to proceed with further work toward the degree. They are not "qualifying" examinations in any sense that would imply that the student who passes the requisite examinations at the requisite level is automatically capable of fulfilling the further requirements for the degree.

The same qualifying examinations are taken by students in connection with all degrees. Candidates for the D.B. and A.M. degrees must pass each examination with a grade of *C* or better. Candidates for the Ph.D. degree must pass each examination with a grade of *B* or better.

The qualifying examinations are given twice each year, during the Autumn and Spring quarters. They are written examinations, ordinarily three hours each in length.

Any student wishing to take one or more qualifying examinations must register his intention to do so with the office of the Dean of the Faculty, and specify which examinations, at least three weeks prior to the time when the examinations are to begin.

If he subsequently decides against taking the examination, he must so indicate in writing, prior to the date of examination, together with a statement of the reason for his withdrawal.

The student who fails to pass a qualifying examination with the requisite grade on his first attempt is permitted a second opportunity. If he also fails on the second attempt, he must submit a formal petition to the committee controlling the degree he seeks (D.B. or A.M.—Ph.D.) explaining in full the circumstances, and indicating why he believes himself now better prepared. Such petitions are approved only when accompanied by clear evidence that the student has taken appropriate and significant steps to overcome his deficiency.

The content of the qualifying examinations varies with the nature of the particular field. But it is the intent of all these examinations to test the student's mastery of the basic principles of the field, when seen at the level of graduate study. These examinations are sometimes referred to as testing the student's "general education in religion." This is a true description in that they do not aim at the advanced, technical aspects of any field that would be tested, for example in the Field Examination for the Ph.D. degree. But it may give a false impression

if the student should wrongly conclude that "general education in religion" implies no need to know anything in particular.

Sample copies of selected qualifying examinations that have been given in the past are available from the office of the Dean of the Faculty. These are made available in order to help students understand the general intent of the examinations.

As noted in the description of requirements for the Ph.D. degree, the student entering with a D.B. degree from another theological school may take as many of the qualifying examinations as he wishes on the first occasion they are given following his registration here. If he does so (and he is urged to do so), he is given full credit for any examinations he passes at the requisite level; but if he fails to pass any of the examinations at the requisite level, this is not entered as a demerit against him on his official record.

In taking qualifying examinations, students supply their own materials, examination books, readable sheets of paper, or whatever they choose that is readable by the examiners. For students who typewrite, permission can sometimes be given to type the examination in a special room assigned for that purpose. Students' names are not placed on the examination papers, but each student is assigned a number which is placed on every page or unit of his written material. This anonymity is to minimize any chance of bias, in either direction, on the part of the examination readers.

BACHELOR OF DIVINITY

The degree of Bachelor of Divinity is awarded by the University of Chicago through the Divinity School, or by the University in co-operation with each of the other schools making up the Federation. Two types of programs are offered for this degree: the *Generalized Program* and the *Specialized Program*.

The two D.B. programs, described in detail below, differ chiefly in that, in one, nearly all the courses are prescribed, while in the other, more study is done in one field than in others. The decision as to which of these two programs to elect is left to the individual student with the guidance of the Dean of Students of his school. The two programs are offered on the assumption that individual differences among students may make one or the other more relevant in individual instances. One program is not regarded as superior to the other for all students.

Some students "come alive" in their theological education only after they have explored some particular field in more depth than the core-sequence of courses permits. Where this occurs, the student is likely to see in a new light the other fields he is studying. Other students find that the Generalized Program makes relationships among disciplines "come alive" to them, and gives them impetus to further learning while engaged in the work of their profession. The Deans of Students attempt to help a student to assess these two types of program in relation to personal needs and interests. Since most of the program for the first year or so is likely to be the same in any circumstances, a decision between them ordinarily may be postponed at least until the beginning of the student's second year.

THE GENERALIZED PROGRAM

This type of D.B. program is a completely prescribed course of study.

The requirements and procedures for the Generalized Program and the general order in which these should be fulfilled are as follows:

1. A minimum of three full quarters of resident study with the Federated Theological Faculty. This represents only the minimal financial requirement.
2. Satisfactory evidence of removal of deficiencies in the area of general education as determined by the Dean of Students of the school in which the student is enrolled.
3. Evidence of creditable work in pre-theological subjects equivalent to one year's work (three full quarters): one-third in the Division of the Humanities, one-third in the Division of the Social Sciences, and one-third elective. The student who has the traditional degree or Bachelor of Arts from an accredited college or university does not need to meet this requirement. This requirement is controlled by the Committee on Admissions and Pre-Theological Studies and is administered by the Dean of Students in the school in which the student is enrolled.
4. Excellence in speech adequate for professional effectiveness is required. Satisfactory completion of OA 300 will normally meet this requirement. The student may, however, be required to take additional work.
5. The satisfactory passing of written examinations over material covered in seven major sequences of courses representing the basic material of the seven fields of interest. Together,

these sequences of courses constitute the program of general education in religion, along with the courses in the operational areas. The examinations on the material covered by the courses are required: the courses themselves are not required. The minimum passing grade is *C* in each examination. The student may take the sequences of courses, and the examinations on the material with which they deal, in any order approved by the Dean of Students of his school. The sequences of courses, within the seven Fields of Interest, are as follows:

- a) The four-course sequence in the Bible: OT 310, OT 311, NT 310, NT 311.
- b) The three-course sequence in Constructive Theology: CT 343, CT 344, CT 345.
- c) A three-course sequence in Ethics and Society, including ES 300, and either ES 301 and ES 302, or ES 303 and ES 304.
- d) The four-course sequence in the History of Christianity: CH 301, CH 302, CH 303, CT 318. Students who began their study in prior years have alternative possibilities in regard to this sequence, about which the appropriate Dean of Students should be consulted.
- e) The two-course sequence in History of Non-Christian Religions: HR 301, HR 302.
- f) The two-course sequence in Religion and Art: RA 301, RA 302.
- g) The three-course sequence in Religion and Personality: RP 301, RP 302, RP 303.

6. The satisfactory passing of a written examination dealing with the material covered in a two-course sequence on the Nature of the Church: OA 304, OA 305.

7. The satisfactory passing of the course work in the following courses of the Operational Areas: OA 300, OA 301, OA 302.

The examination and course requirements for this degree program are summarized in the following schedule:

	Autumn	Winter	Spring
8:30 MWF	RA 301, OA 300	RA 302, OA 301	OA 302
9:30 MWF	OT 310, NT 310	OT 311, NT 311	CT 318
10:30 MWF	CH 301, OA 305	CH 302	CH 303, OA 304
1:30 MWF	RP 301	RP 302	RP 303
2:30 MWF	CT 343	CT 344	CT 345
3:30 MWF		HR 301	HR 302
8:30 TuTh	OA 300	OA 301	OA 302
10-11:30 TuTh	ES 300	ES 301	ES 302

8. No dissertation is required.

9. Field-work requirements are at the option of the individual school.

THE SPECIALIZED PROGRAM

The requirements and procedures for the Specialized Bachelor of Divinity Program are listed below. Subject to the advice of his Dean of Students, the student may fulfil these requirements in any order.

1. A minimum of three full quarters of resident study with the Federated Theological Faculty. This represents only the minimal financial requirement.

2. Satisfactory evidence of removal of deficiencies in the area of general education as determined by the Dean of Students of the school in which the student is enrolled.

3. Evidence of creditable work in pre-theological subjects equivalent to one year's work (three full quarters): one-third in the Division of the Humanities, one-third in the Division of the Social Sciences, and one-third elective. The student who has the traditional degree of Bachelor of Arts from an accredited college or university does not need to meet this requirement. This requirement is controlled by the Committee on Admissions and Pre-Theological Studies and is administered by the Dean of Students in the school in which the student is enrolled.

4. Excellence in speech adequate for professional effectiveness is required. Satisfactory completion of OA 300 will normally meet this requirement. The student may, however, be required to take additional work.

5. The satisfactory passing of written examinations over material covered in three specified sequences. The courses in these sequences are enumerated under the Generalized D.B. Program.

a) The four-course sequence in Bible (see 5, *a*, above).

b) The three-course sequence in Constructive Theology (see 5, *b*, above).

The four-course sequence in History of Christianity (see 5, *d*, above).

6. The satisfactory passing of a written examination in one of the other four sequences. The student may choose his sequence.



Students attending the Fourth Spring Church Vocations Conference for college men. Over six hundred college students have attended similar conferences during the last five years. A fall conference is held for college senior men and college women.



The Class of 1954 join President McGiffert in prayer at the close of the Ninety-sixth Commencement. All students of The Chicago Theological Seminary are enrolled with the Federated Theological Faculty of the University of Chicago, which offers study toward the B.D., M.A., and Ph.D. degrees within a unified curriculum under an interdenominational university faculty.





s to the Main Buildings of The Chicago Theological Seminary



The Board of Directors of The Chicago Theological Seminary. *Back row, left to right:* Mr. W. A. Williams, Russell E. Q. Johnson, Rev. Alfred Swan, Frank M. Wallace, Selim N. Tideman, Jr., Warren F. Goodell, Graham T. Morgan, Rev. James F. Findlay. *Front row, left to right:* Rev. John M. Phillips, Harold E. Gates, chairman, Rev. Wilfred Rowell, secretary, Henry P. Baldwin, Rev. Ervine P. Inglis, Rev. Charles M. Houser, Walter L. Templeton, Joel W. Hopkins. Members not in the picture include: Robert E. Coburn, Robert Colwell, Rev. Bryant Drake, G. Willard Hales, Rev. Fred Hoskins, Rev. William A. Keith, C. Virgil Martin, and Harold B. West.



The 1954 World Church Fellows and President McGiffert meet around the world. *Left to right:* Karl-Theodor Grashof, Bertrand Meyer, Joseph John Ratnarajah, President McGiffert, Fumio Yamamoto. Since 1946, thirty-eight younger churchmen have come to The Chicago Theological Seminary for a year of study. During the year they take courses, participate in student life, work in local churches, and spend part of the time in travel in order to observe various aspects of American religious life.

7. A year's work (about nine or ten courses) in a field of specialization which includes cognate areas both inside and outside the courses offered by the Federated Theological Faculty. This year of specialization should be based upon one of the four sequences mentioned in paragraphs 5 and 6.

8. A dissertation written under an adviser in the field of specialization and approved by this adviser.

9. The choice of the field of specialization, the dissertation subject, the adviser on the dissertation, and the courses to be taken in the field of specialization must be approved by the D.B. Committee on a written application from the student, which application is to be endorsed by the proposed adviser. The application should contain an elaboration of the procedure, materials, and guiding ideas to be used in the writing of the dissertation. The dissertation is subject to University of Chicago standards for dissertations. The written form of the dissertation must be approved by the adviser no later than one month before the convocation at which the student expects to receive the degree.

10. Other courses to be taken, or work to be done, by the student are to be determined in consultation between the student and the Dean of Students of his school. Normally, the total number of courses taken toward this degree totals twenty-seven. In selecting the additional courses, beyond those specified above, the student and his Dean of Students will ordinarily be concerned: first, that any obvious gaps in the student's knowledge be made up; second, that he take such work as may be needed to complete his orientation to his own denomination; third, that he take such work in the Operational Areas as may be needed to complete his capacity for professional religious leadership; and, fourth, that in all decisions about courses, the individual needs and potentialities of the individual student be carefully considered.

11. Field-work and field-experience requirements are in part at the option of the individual school. Course-credit toward the twenty-seven courses normally required is ordinarily limited to one unit. Under special arrangements, however, additional credits may be given for supervised field study that has academic dimensions. For example, for students specializing in Religion and Personality, one or more units of credit may be granted for Clinical Pastoral Training when under competent supervision, assisted by the faculty of this field, and when request is submitted in advance. Credit is not given for field experience unless it is adequately supervised and contains academic dimensions in its activity and supervision.

MASTER OF ARTS

The program of study leading to the A.M. degree is designed for two groups of people. First, it is intended for students who already hold the D.B. degree from another school, but who wish to carry out additional study in a special field for a period of about two years, without proceeding to fulfil all the requirements for the Ph.D. degree. (For D.B. graduates under the Federated Theological Faculty, see note below.) Second, it is designed for students entering from undergraduate colleges who desire to acquire some competence and some knowledge of the field of religion but who are not prepared to undertake all that is required for the D.B. degree. Since the A.M. degree, for the second group of students, barely meets the minimum believed by the Faculty to be essential for positions of religious leadership in local churches, Christian associations, secondary schools, and elsewhere, these students are ordinarily encouraged to proceed toward the D.B. degree instead, if that is possible. Where it is not, the student is ordinarily encouraged by his Dean of Students to take certain courses beyond those required for the degree. Specialized work toward the A.M. degree is offered in only three of the Fields of Interest: Ethics and Society, Religion and Art, and Religion and Personality. The degree is not offered in the remaining four Fields of Interest in the curriculum.

The requirements and procedures for the Master of Arts degree, and the general sequence in which these should be fulfilled, are as follows:

1. A minimum of three full quarters of residence under the Federated Theological Faculty. This represents only the minimal financial requirement.

2. Satisfactory evidence of removal of deficiencies in the area of general education (in liberal arts) as determined by the Dean of Students of the Divinity School.

3. Evidence of creditable work in pre-theological studies equivalent to one year's work (three full quarters): one-third in the Division of the Humanities, one-third in the Division of the Social Sciences, and one-third elective. The student who has the traditional Bachelor of Arts degree from an accredited college or university will have satisfied this requirement. This requirement is controlled by the Committee on Admissions and Pre-Theological Studies and is administered by the Dean of Students in the Divinity School.

4. The satisfactory passing of the qualifying examinations in any three of the eight sequences outside the student's field of specialization. These qualifying examinations should be chosen with the advice of the Dean of Students and/or the student's potential adviser. (Students who have satisfactorily passed these sequence examinations for another degree program under the Federated Theological Faculty are exempt from this requirement.)

5. The satisfactory passing of a year's work in one of three fields of specialization: Ethics and Society, Religion and Art, or Religion and Personality. The year's work in a field of specialization includes (a) passing the qualifying examination in the chosen field of specialization and (b) doing satisfactory work in six or seven additional courses in the field of specialization. (The number of courses represented by the qualifying examination plus the additional individual courses in the specialized field should equal nine units.) With the approval of the student's adviser and the A.M.-Ph.D. Committee, the year of specialization may include courses and sequences in cognate fields both within and outside the Federated Theological Faculty. A comprehensive examination over the year's work in a field of specialization is not required, but the achievement of at least the minimum passing grade of *C* in each specialized course is required.

6. After completion of one year's work in residence (or after fulfilment of requirement 4 above) and at least two quarters before the degree is to be conferred, the student should petition the A.M.-Ph.D. Committee (a) for formal recommendation for admission to candidacy, (b) for permission to work on a dissertation subject or project under a proposed adviser, and (c) for approval of courses to be taken in his year of specialized study. This petition should (a) be endorsed in writing by the proposed adviser, (b) be accompanied by a statement of the student's reasons for choosing this special subject matter, and (c) include an outline of the problem and a statement of the method and material to be used. Admission to candidacy will not be granted unless requirements 1-3 (above) have been completed.

7. An acceptable dissertation or project report approved by the student's adviser and one other reader. The dissertation or project report in an acceptable form should be in the adviser's hands at least one month before the convocation at which the student is to receive his degree.

SPECIAL NOTE. If a student has received a D.B. degree under the Federated Theological Faculty, he may be awarded an A.M. degree by taking an additional year of work (nine courses) in a field of specialization and by writing an acceptable dissertation or project report. Courses taken in fulfilment of the requirements for the D.B. degree cannot be used to fulfil the requirement of the year's work in a field of specialization for the A.M.

DOCTOR OF PHILOSOPHY

The general requirements and procedures for the degree of Doctor of Philosophy, and the general order in which these should be fulfilled, are as follows:

1. A minimum of three full quarters of residence under the Federated Theological Faculty. This represents only the minimal financial requirement.

2. Satisfactory evidence of removal of deficiencies in the area of general education (in liberal arts) as determined by the Dean of Students in the Divinity School.

3. Evidence of creditable work in pre-theological subjects equivalent to one year's work (three full quarters): one-third in the Division of the Humanities, one-third in the Division of the Social Sciences, and one-third elective. The student who has the traditional degree of Bachelor of Arts from an accredited college or university does not need to meet this requirement. This requirement is controlled by the Committee on Admissions and Pre-Theological Studies and is administered by the Dean of Students in the Divinity School.

4. Excellence in speech adequate for professional effectiveness is required. During his first year of residence, each student will be given a diagnostic test in speech, and such work will be assigned as the test indicates is advisable.

5. The satisfactory passing of written examinations over material and areas covered in eight major sequences representing the basic material of the seven fields. The examinations are required; the courses are not required. The minimum passing grade is *B* in each sequence examination. The student may take the sequences and their examinations in any order approved by his Dean of Students. This requirement is controlled by the A.M.-Ph.D. Committee.

Only students who have passed these examinations with the grade of *B* or better for another degree under the Federated Theological Faculty will be exempt from this requirement.

A student who registers for this degree, and who already has a D.B. from another theo-

ological school, will be given as many of these examinations as he chooses to take on the first occasion they are given after he registers for the first time. These examinations will constitute a placement test to determine the student's deficiencies. A failure in any examination in this placement test will not prejudice the student's status, nor be noted on his official record. The sequences are as follows:

- (1) The four-course sequence in the Bible: OT 310, OT 311, NT 310, NT 311.
- (2) The three-course sequence in Church History: CH 301, CH 302, CH 303.
- (3) The three-course sequence in History of Christian Thought: CT 321, CT 322, CT 323.
- (4) The three-course sequence in Constructive Theology: CT 343, CT 344, CT 345.
- (5) The two-course sequence in Living Non-Christian Religions: HR 301, HR 302.
- (6) The two-course sequence in Religion and Art: RA 301, RA 302.
- (7) The three-course sequence in Religion and Personality: RP 301, RP 302, RP 303.
- (8) The three-course sequence in Ethics and Society, composed of the following: ES 300, and ES 301 and ES 302, or ES 303 and ES 304.
- (9) The following schedule is given in order to aid the student in planning his program:

	Autumn	Winter	Spring
8:30 MWF	RA 301	RA 302	
9:30 MWF	OT 301, NT 310	OT 311, NT 311	
10:30 MWF	CH 301	CH 302	CH 303
1:30 MWF	RP 301	RP 302	RP 303
2:30 MWF	CT 343	CT 344	CT 345
3:30 MWF		HR 301	HR 302
10-11:30 TuTh	ES 300	ES 301	ES 302

6. Demonstration of the ability to read French and German.* The student is expected to pass the graduate reading examinations in these languages as early as possible in his program of studies, so they may serve as resources in his advanced study.

7. Approval of a research problem and of an adviser, and permission to work in a field of specialization. Written application, endorsed by the proposed adviser, should be submitted to the A.M.-Ph.D. Committee. In order to be acted upon, the application should contain a brief outline of the problem and a statement of the method and material to be used in establishing the thesis.

8. The passing of a field examination, at least three quarters (nine months) before the degree is to be conferred, on the information and skills in the field of specialization. Written application for permission to take this examination should be addressed to the chairman of the appropriate field committee and should be countersigned by the Dean of Students as evidence that all preliminary requirements have been met. This examination cannot be taken until requirements 1-7 have been completed. When the student has satisfactorily completed this field examination, he will be automatically admitted to candidacy.

9. The field examination consists of a written and an oral examination. The several field committees have defined these examinations so as to test the student's fundamental knowledge of his field of specialization and his ability to think relationally, critically, and constructively. But it should be emphasized that it is the intention of the Faculty to design the oral examination in any particular field so as to ascertain whether the student has developed: (a) an adequate method and criterion of evidence which he feels can be the basis of co-operative inquiry on any problem of common religious concern and (b) an awareness of his own religious and theological position and its implications, especially in relation to his field.

10. The completion of an acceptable dissertation approved by the adviser and by a reading committee, the latter to be appointed by the A.M.-Ph.D. Committee on petition from the student and with the adviser's approval.

The dissertation shall be a contribution to understanding in the field of religious inquiry. This contribution shall be a critical and constructive interpretation of a significant religious problem, issue, or topic; or of a significant problem, issue, or topic explicitly contributing to such understanding. While the dissertation shall demonstrate the student's ability to employ adequately the technical methods, procedures, and skills considered necessary in his field of study, nevertheless these are considered to be instrumental to the basic requirement of understanding.

A dissertation is not regarded as fulfilling the requirements for the degree until the final oral examination has been passed.

* Candidates in the field of Religion and Personality are required to pass an examination in French or German, not both, but the examination must be passed at the high level.

Final typed copies of the dissertation should be in the adviser's hands at least two months before the convocation at which the candidate expects to receive the degree.

10. The passing of a final oral examination on the dissertation and related subject matter.

Each Field is prepared to indicate to the student or prospective student the detailed requirements in relation to that field, especially in relation to his preparation for the field examination. Some fields have printed or mimeographed prospectuses, while others have brief statements or bibliographies. Persons interested in such additional information may write directly to the Chairman of the particular Field (as indicated on p. 31), or to the Dean of the Faculty.

PREPARATION FOR PARTICULAR FORMS OF RELIGIOUS LEADERSHIP

The Federated Theological Faculty is Christian and Protestant in character. Its interests attempt to be as broad as religion in the general sense, but its focus is in the Christian faith as each member of the Faculty understands that faith.

It is the conviction of the Faculty that the best basic preparation for any form of religious leadership is work in one or more of the regular degree programs. In addition to what all these programs provide by way of fundamental knowledge, all of them have also a "professional" orientation in the sense that they attempt to teach the student how to go on learning while engaging in his particular form of religious leadership. It is not felt that a school can or should prepare a student in connection with all details of any specified form of religious leadership.

In line with these convictions, therefore, there are not special degree programs for those intending the parish ministry, or teaching, or chaplaincy, or missionary service, or any other particular form of church vocation. On the other hand, the Faculty attempts to make available guidance to the student in the light of his vocational objective. This is done not only through his Dean of Students but also through other resources that are available. The following are forms of religious leadership about which special guidance is available.

THE PARISH MINISTRY

Although the Committee on the Ministry (previously described) is not concerned exclusively with preparation for the parish ministry, this is one of its fundamental interests. The Committee itself, and especially its Chairman and Secretary, Messrs. Snyder and Fitzpatrick, are prepared to offer special counsel to students who intend to enter the ministry of the local church, both directly in collaboration with the Deans of Students, and indirectly through advising the Deans of Students in their counseling with such students.

HIGHER EDUCATION

An Advisory Committee on Religion and Higher Education collaborates with the Dean of Students in advising students who wish to prepare themselves for teaching, for student work for college and university chaplaincy, or for other positions of religious leadership in relation to institutions of higher education. The Advisory Committee, through its Chairman, Mr. LeFevre, and the Deans of Students, is prepared to counsel with such students. The Advisory Committee consists of: P. D. LeFevre, Chairman, B. E. Meland, J. H. Nichols, W. A. Pitcher, P. T. Roberts, and A. N. Wilder.

CHAPLAINCY

Students interested in institutional chaplaincy may secure counsel from Messrs. Hiltner and Westberg, as well as from their Deans of Students. For those interested in other forms of chaplaincy service, counsel available from the Faculty is supplemented, on request, from authorities on the military or other forms of chaplaincy ministry.

MISSIONARY SERVICE

The kind of counsel most likely to be helpful to students interested in missionary service will depend upon the specific form and area they have in mind. At present the principal guidance function is performed by the Deans of Students, who may suggest Faculty members best equipped to give counsel, or those outside persons most likely to help in regard to a special form of such ministry. Mr. Kitagawa gives special help to candidates for missionary service overseas.

RELIGIOUS EDUCATION

For counsel on preparation for positions in religious education, other than those in higher education, special counsel is available from Mr. Snyder, in addition to that supplied by the Deans of Students.

OTHER FORMS OF RELIGIOUS LEADERSHIP

So far as possible, the Deans of Students attempt to help the student to be in touch with those in the Faculty or outside most likely to be able to provide expert guidance in relation to other forms of religious leadership than those named. In so far as his vocational objectives have crystallized, each student should indicate this fact to his Dean of Students, so that he may be made aware of the supplementary facilities that may be available to him.

COURSES OF INSTRUCTION

INTRODUCTORY STATEMENT ON THE NATURE AND STRUCTURE OF THE CURRICULUM

Courses offered by the Federated Theological Faculty fall into two general groups: the seven basic Fields of Interest and the Operational Areas.

It is the purpose of the present statement to indicate what is meant by the terms "Fields of Interest" and "Operational Areas," and to present the basic conceptions upon which the courses of study are organized.

The term "Fields of Interest" (or "Fields") is preferred to the usual term "Departments." One reason for this is to suggest that although each field is an area of theological or religious knowledge, it is not walled off from other fields. That is, it is desired to avoid the notion, usually associated with departments, that these are compartments into which individual faculty members are put. On this faculty, it is possible for the interests of one member to be such that he is adequately related to but one such field; but for other members, it may be necessary to be related to two or three fields in order to do justice to the specific nature of their knowledge and concern. The Fields organize basic religious and theological knowledge, but they do not suggest that the academic and research interests of any faculty member be necessarily circumscribed within one Field. Thus an attempt is made to achieve the goal usually referred to as "inter-departmental co-operation" by never allowing the usual problem, the departmental segregation of individuals, to arise.

As a body of religious or theological knowledge, and as a method of pursuit of religious and theological learning, each of the seven Fields of Interest is conceived as an autonomous discipline. At the same time, each field is regarded as being a significant avenue or channel to religious or theological understanding in the general sense. In the sense that the whole body of religious knowledge and the whole scope of religious inquiry may be likened to a large estate, each field represents a gateway and a road that can lead directly to the center of the estate. At the same time, each gate and road has its own unique characteristics that must be cultivated and appreciated for their own sake.

Three of the seven Fields of Interest are traditional in the sense that their organization is centuries old: the Biblical Field, the Field of Historical Study of Christianity, and the Christian Theology Field. One, the Field of History of Non-Christian Religions, is of more recent origin but still has well-established traditions. Three of the Fields of Interest are relatively modern in their organization as autonomous fields of religious inquiry: the Ethics and Society Field, the Religion and Art Field, and the Religion and Personality Field. Not a little of the subject matter of these last fields has had a long tradition. What is new is the recognition of the relatively autonomous character of these as disciplines. Ethics and Society is concerned with the relation of religious inquiry to the social and sociological disciplines. Religion and Art is interested in the relation of religious inquiry to the humanities. Religion and Personality explores the relation of religious inquiry to the psychological and personality studies.

The "Operational Areas" are called at present by this awkward and ambiguous title, in an attempt to avoid some connotations that have become attached to such terms as the "practical field" or the "functional fields." The curricula of most theological schools during the nineteenth century were organized under four headings: the Biblical, the Historical, the Theological, and the Practical. Such a scheme would appear to be inadequate on two counts. On the side of the Fields of Interest, it fails to acknowledge that the ethical, or the psychological,

or the humanities aspects of religious inquiry are bodies of knowledge (at least potentially) in the same sense as are the biblical and historical studies. On the other side, the appearance of a "practical field," as if it were cognate with the Fields of Interest, fails to suggest that it begins its inquiry from a perspective different from that of the Fields of Interest, individually or collectively. On the side of the Fields of Interest, one begins from a body of knowledge, and a body of methods for pursuing a certain kind of knowledge. Religious inquiry may also begin from a different kind of perspective—from study of activities or operations or functions of the church and the religious leader. But in the latter instance, one does not have a "field" to be added to such fields as the biblical and historical. He has a different approach to religious inquiry that is correlative, not with any one of the Fields of Interest but with all of them viewed collectively.

The Operational Areas collectively are, therefore, cognate with the seven Fields of Interest, viewed collectively. Each represents a certain type of perspective upon religious inquiry and theological study: the Fields of Interest moving through organized bodies of knowledge; the Operational Areas moving through the study of activities and functions.

At present the Operational Areas are not subdivided. When conceived as a "practical field," the usual subdivisions have been the so-called offices of the church: preaching and worship, pastoral care, evangelism, social outreach, religious education, and church administration. So conceived and organized, they have tended to become too rigidly organized and divided, have made too small advance in terms of fundamental religious inquiry, and have often forgotten that the "offices" on which they are based are merely abstractions, for the sake of convenience from a whole welter of specific functions and activities that take place in the religious community. They are useful but insufficient. At the present time, no sufficiently satisfactory alternative way of subdividing the Operational Areas has been devised. Study is being done on this, and experimentation being carried out. For the present, it is desired to emphasize the essential unity of functions of the church, the fact that the minister operates in "one role" and not through a heterogeneous collection of roles supposedly appropriate to separate occasions, and that the study of the activities and functions, if pursued deeply enough, leads to religious and theological understanding just as does study from the perspective of the Fields of Interest.

In spite of the autonomy properly held by each Field of Interest or Operational Area, the most fundamental goal—religious and theological understanding in the general sense—is the same for each perspective. The ultimate goal of an operation is not the development of a skill, although skills are important. The ultimate goal of a field of religious knowledge is not just more detailed knowledge of that field, although such knowledge is important. In both cases, there is a thrust toward the deepest or most basic kind of religious and theological understanding, assimilation, and receptivity.

The great majority of the courses offered by the Faculty fall under the Fields of Interest. When some of these courses are constructed so as to include explicitly the perspective of a Field of Interest and of the Operational Areas in one or more forms, they are listed both under the relevant Field of Interest and under Operational Areas. A few courses are listed under Operational Areas that are not cross-listed under some particular Field of Interest. This is not because these latter courses lack "content," or are regarded merely as the "application" of knowledge acquired elsewhere. It is because their thrust is of such character that it cannot obviously be related to one or two of the Fields of Interest at the expense of its actual concern also with the other Fields of Interest. The courses on preaching, for example, properly fall under Operational Areas. But they cannot properly be cross-listed under the Biblical Field or under the Biblical and the Theological Fields, because they move toward the illumination of knowledge embodied in all seven of the Fields of Interest.

At the present time, degrees of a specialized kind, whether A.M., D.B., or Ph.D., are offered only under each of the seven Fields of Interest. Eventually, it is hoped that specialization by students will also be possible starting from the Operational Area or some subdivision thereof.

Study of the list of courses that follows, along with the statement of general requirements for degrees that has been presented above, will suggest that the Faculty as a whole is equally concerned with specialized study and general education in religion. No matter what the student's field of specialization, he is regarded as competent to enter upon it only if he has a broad base of religious and theological study. And except in the case of the Generalized Program for the D.B. degree, some specialization is required for all degrees. Any specialized study of religion, over and above its proper concern for the uniqueness of its own field, is also assumed, when properly undertaken, to lead to illumination of theology and religion in the more general sense. Thus specialization is not regarded as isolating but as cohesive. The insistence on general

eral education in religion, in addition to its function as laying a groundwork, is not to combat specialism as such but to permit and encourage the interpenetration of the religious specialisms. In both instances, the attempt is to aid the student to learn how to go on learning, from books and from his actual experience.

In addition to the courses offered by members of the Federated Theological Faculty, students working under this Faculty's direction have available to them a wide range of courses within the University that are closely related to the various fields of specialized study. In a few instances, such courses are cross-listed in these *Announcements*, especially when the courses are offered by members of this Faculty who hold joint appointments with other Departments, Divisions, or Schools of the University. This is especially true for courses offered by the Department of Oriental Languages and Literatures, the Department of Philosophy, and the Department of History. But the courses listed in the following pages do not give adequate indication of the total courses available and relevant to the specializing student. For example, the student specializing, especially at the Ph.D. level, in the Field of Religion and Personality, will find some courses available and relevant in the Department of Psychology, the Department of Education, the Department of Anthropology, the Committee on Human Development, and elsewhere. The student specializing in Religion and Art will find relevant conjunctive offerings in the Department of English, the Department of Art, and elsewhere. Ethics and Society encourages its students to take work in such Departments as Economics, Sociology, and Political Science. The relevance of such possible conjunctive offerings depends mainly upon the specific research interests of the specializing student.

The reader of the list of courses to follow should note that not all the courses offered by the Federated Theological Faculty are included. Courses not offered during the academic year 1954-1955 are not indicated below, even though they may have been offered during the year 1953-1954, and may be offered again in 1955-1956.

The reader who wishes to examine the entire list of offerings may approximate this goal by requesting the *Announcements* for the preceding year as well as that for the current year. Although it is not invariably true that advanced courses and seminars are offered in alternate years, this is a fairly good rule of thumb.

THE NUMBERING SYSTEM

According to the system employed in the University, courses numbered 100-299 are introductory courses at the undergraduate departmental level. Courses numbered 300-399 are advanced, specialized, and analytical courses at the graduate departmental level. Courses numbered 400-499 are independent-problem, reading, seminar, research, and dissertation courses at the graduate departmental level.

THE UNIT OF INSTRUCTION

The "course" (C) is the unit of instruction. It is based on weekly instruction on the days and at the hours stated in the course descriptions. Unless otherwise specified in a course description, one unit is to be understood for each quarter in which the course is offered. When a course is less or more than one unit of instruction, this is indicated in the course description: $\frac{1}{2}$ C, $1\frac{1}{2}$ Cs, 2Cs, 3Cs.

ABBREVIATIONS

In the course descriptions, the course numbers are preceded by abbreviations, as follows:

ARAM—Aramaic	NT—New Testament
CH—Church History	OA—Operational Areas
CT—Christian Theology	OH—Oriental History
Div—Divinity	OT—Old Testament
ES—Ethics and Society	PHIL—Philosophy
HC—Hellenistic Culture	RA—Religion and Art
HR—History of Religions	RP—Religion and Personality

Other abbreviations used in the course descriptions are: for *quarters*, Sum, Aut, Win, Spr; for *days*, M, Tu, W, Th, F, S; for *prerequisite*, prereq; the symbol $\equiv$ for "identical with." Courses in the common-core curriculum have been indicated by an asterisk. In a course description in which no days and/or hours are indicated, it is to be understood that the time is to be arranged. For class sessions lasting one hour, the hour of beginning only is stated; A class meeting on Mondays and Fridays is indicated as "MF"; a class meeting on Mondays through Fridays, as "M-F."

THE FIELDS OF INTEREST

FIELD I. BIBLE

As in the case of other fields in the theological curriculum, it is the purpose and function of the Biblical Field to share in the common task of contributing to constructive religious and theological understanding. It seeks to accomplish this task primarily through technical and scientific study of the Bible as a cultural and religious record. The courses—linguistic, historical and archeological, textual and literary, interpretative and theological—are all designed to serve the common end in terms of its technical implications for the Biblical Field.

COMMON-CORE

*OT 310. OLD TESTAMENT HISTORY AND INTERPRETATION I (≡ OH 329). The social, literary, and religious history of Israel up to 700 B.C., treated as a source for understanding Judaeo-Christian faith. Aut: MWF 9:30; *Rylaarsdam*.

*OT 311. OLD TESTAMENT HISTORY AND INTERPRETATION II (≡ OH 330). The social, literary, and religious history of Israel from 700 B.C. up to the New Testament period treated as a source for the understanding of Judaeo-Christian faith. Win: MWF 9:30; *Rylaarsdam*.

*NT 310. NEW TESTAMENT INTERPRETATION I. The historical values and religious message of the New Testament books. After preliminary attention to the matters of canon, text, translation and principles of interpretation, this course deals with the origin and growth of the Synoptic Gospels and with the life and teaching of Jesus. Aut: MWF 9:30; *Wikgren*.

*NT 311. NEW TESTAMENT INTERPRETATION II. The historical values and religious message of the New Testament books; the Pauline letters and the later New Testament literature; the development of the life and thought of the early church. Win: MWF 9:30; *Grant*.

ELECTIVE AND ADVANCED COURSES

ARAM 301. BIBLICAL ARAMAIC. Aut: MWF 10:30; *Bowman*.

ARAM 303. ARAMAIC PAPYRI. Win: MWF 10:30; *Bowman*.

OT 301. HEBREW I. Aut: MWF 8:30; *Bowman*.

OT 302. HEBREW II. Win: MWF 8:30; *Bowman*.

OT 303. HEBREW III. Spr: MWF 8:30; *Bowman*.

OT 313. THE WISDOM LITERATURE. An interpretation of Israel's Wisdom Movement based on the English text, for non-specialists. Spr: MWF 10:30; *Rylaarsdam*.

OT 363. III ISAIAH. Exegesis of Hebrew Text of Isaiah 56-66 with special concern for the problem of the literary history of the prophetic books. Prereq: consent of instructor. Spr: TuTh 10-11:30; *Rylaarsdam*.

OT 377. THE WISDOM OF SIRACH. Spr: MWF 9:30; *Bowman*.

OT 380. OLD TESTAMENT THEOLOGY. Introduction, history, and basic issues. Prereq: consent of instructor. Aut: TuTh 8:30-10; *Rylaarsdam*.

OT 403, 404, 405. Research. Aut, Win, Spr: *Staff*.

NT 326. THE HISTORY OF THE BIBLICAL CANON. Sacred books in Christian and non-Christian religions. Formation of Old and New Testament canons of Scripture. History of the Canon and its bearing upon theories of biblical authority. Aut: MWF 1:30; *Wikgren*.

NT 335. CHRISTIAN BEGINNINGS: JEWISH AND GENTILE. A survey of the religious movements in the Mediterranean world from Alexander the Great to Constantine. The interrelations of late Judaism, early Christianity, and Gentile paganism. Concentration on the problems of Christian origins. Spr: MWF 10:30; *Willoughby*.

NT 336. CHURCH AND STATE IN THE FIRST THREE CENTURIES (≡ CH 357). How Christianity developed from a sect within Judaism to the state church of the Roman empire; the interrelations of church and state; the areas of conflict. Spr: TuTh 3:30-5; *Grant*.

NT 340. THE LITERATURE OF THE NEW TESTAMENT. The several books of the New Testament in relation to the religio-social problems of early Christian communities. A critical introduction to the study of the earliest Christian literature. Win: MWF 10:30; *Willoughby*.

NT 341. THE SYNOPTIC GOSPELS. Comparative study and analysis of the Synoptic Gospels in Greek. Interpretation of the data in relation to theories of literary and source criticism. Win: TuTh 10-11:30; *Wikgren*.

NT 350. JEWISH LITERATURE OF THE HASMONEAN AND EARLY ROMAN PERIODS. A survey of the "apocryphal and pseudepigraphical" writings of late Judaism; introduction to the Talmudic traditions and literatures; Philo, Josephus, and Hellenistic Judaism. Aut: MWF 10:30; *Willoughby*.

NT 358. READING COURSE: AUGUSTINE (≡ CH 353). Prereq: consent of instructor. Sum: *Deems*.

NT 364. THE GOSPEL OF JOHN. A study of the Fourth Gospel in relation to early Christian-

ity and the religious movements of the first two centuries, as well as its influence on Christian theology past and present. Aut: TuTh 10-11:30; *Grant*.

NT 376. INTERPRETATION OF SELECTED NEW TESTAMENT DOCUMENTS. Translation and interpretation of passages in early Christian writings illustrative of the development of the primitive church. Prereq: Greek. Win: TuTh 8:30-10; *Wikgren*.

NT 380. READING COURSE: NEW TESTAMENT THEOLOGY. History and present status of this discipline. Unity and diversity in the New Testament message. Selected areas of doctrine. Prereq: consent of instructor. Sum: *Wilder*.

NT 385. LIFE AND RELIGION OF PAUL. The background, career, thought, and significance of Paul as they appear in Acts and the Epistles, with attention to recent estimates of the Apostle. Sum [C in 1st half of Qr]: MWF 10 and 3; *Wilder*.

NT 387. THE GENIUS OF EARLY CHRISTIANITY (=CH 351). A study of how Christianity met and solved its early problems. Sum [C in 1st half of Qr]: MWF 9 and 4; *Deems*.

NT 389. INTRODUCTION TO Gnosticism. The religious and philosophical background of gnosticism; the principal early systems; why gnosticism won adherents; why the Christian church had to reject it. Aut: TuTh 2-3:30; *Grant*.

NT 391. ORIGINS AND EARLY DEVELOPMENT OF CHRISTIAN PHILOSOPHY (= CH 320). The principal themes of Hellenistic and Graeco-Roman philosophy; early Christian thought as the transmutation and translation of philosophical discourse. Spr: TuTh 10-11:30; *Grant*.

NT 401. RESEARCH. Prereq: consent of instructor. Sum, Aut, Win, Spr: *Staff*.

NT 430. SEMINAR: EARLY CHRISTIAN ARCHEOLOGY. The variety, distribution, and character of early Christian monuments; their contribution to the solution of religio-historical problems. Prereq: Greek or Latin, French or German. Spr: TuTh 3:30-5; *Willoughby*.

NT 456. SEMINAR: THE NEW TESTAMENT AND THEN-CONTEMPORARY RELIGIOUS LITERATURES. The forms of literature that appear in the New Testament. Ancient letter-writing and Paul's letters; contemporary biographies, histories, apologies, and diatribes; Greek and Roman apocalypses and the Revelation of John. Prereq: Greek or Latin, French or German. Aut: TuTh 3:30-5; *Willoughby*.

NT 487. SEMINAR: EARLY CHRISTIAN AND GRAECO-ROMAN RELIGIONS. The religious quests of Gentiles in the first century of our era. Crucial problems in the area of the indebtedness of early Christianity to rival religions. Prereq: Greek or Latin, French or German. Win: TuTh 3:30-5; *Willoughby*.

HC 302. PALESTINIAN JUDAISM IN THE TIME OF JESUS (= General Culture 391 [Oriental Languages and Literatures]). A survey of social, political, economic, and religious history of the Jews in Palestine during the Hellenistic and early Roman periods. Special emphasis is placed on the development of Pharisaic theology and institutions and on the relation of the Pharisees to other social-religious groups. Aut: MWF 2:30; *Marcus*.

HC 308. ASPECTS OF HELLENISTIC CULTURE (= General Culture 305 [Oriental Languages and Literatures]). A survey of the political philosophy, social attitudes, science, philosophy, and religion of the Greeks and the Romans from Alexander to Constantine. Spr: MWF 2:30; *Marcus*.

HC 312. READINGS IN HELLENISTIC RELIGIOUS TEXTS. Readings of representative Jewish, Christian, and pagan Greek texts collected in Wikgren, Colwell, and Marcus, *Hellenistic Religious Texts*. Prereq: Greek. Aut: TuTh 2:30-3:45; *Marcus*.

HC 313. THE JEWS IN THE HELLENISTIC ROMAN DIASPORA. A survey of the social, political, economic, and religious history of the Jews in Syria, Asia Minor, Greece, Italy, and Egypt in the period indicated. Win: MWF 2:30; *Marcus*.

HC 314. READINGS IN HELLENISTIC JEWISH LITERATURE. Selected passages from the Greek works of Philo, Josephus, and minor writers are read. Prereq: Greek. Spr: TuTh 2:30-3:45; *Marcus*.

HC 320. READINGS IN THE DEAD SEA SCROLLS AND RELATED TEXTS. The Hebrew texts of the Manual of Discipline, the commentary on Habakkuk and portions of other scrolls are read and discussed. Prereq: advanced Hebrew. Win: TuTh 2:30-3:45; *Marcus*.

FIELD II. CHRISTIAN THEOLOGY

COMMON-CORE

The courses CT 318, 343, 344, and 345 constitute the common-core for students working for the D.B. degree. The common-core for Ph.D. students consists of two sequences: CT 343, 344, 345; and CT 321, 322, 323 (History of Christian Thought), the latter not given in 1954-55.

*CT 318. HISTORY OF DOGMA. The origins and classic formulations of the central dogmas of the church, and the revision of these under the impact of modern thought. Prereq: *CH 301 and 302. Spr: MWF 9:30; *Pelikan*.

*CT 343. CONSTRUCTIVE THEOLOGY I: INTRODUCTION TO THEOLOGICAL METHOD. The sequence in Constructive Theology undertakes to acquaint the student with the basic issues

confronting the individual today who takes seriously both the Christian faith and the disciplines of modern inquiry. By way of initiating such a study, this first course concerns itself with examining the development of the modern consciousness and the problems of faith which were precipitated by it. Specific attention is given to the emergence of the scientific outlook and to methods within theological liberalism to deal constructively with the religious problems of the period. Aut: MWF 2:30; *Meland.*

*CT 344. CONSTRUCTIVE THEOLOGY II: THEOLOGICAL ISSUES TODAY. The underlying concern of this second course of the sequence is to understand the breakup of the liberal tradition in theology during recent times and to examine the issues it presents. Representative writings of current theologians are examined in some detail, both with regard to assessing the criticisms and defense of liberal theology and to interpreting the reconstructive efforts in modern Protestant theology. Win: MWF 2:30; *Meland.*

*CT 345. CONSTRUCTIVE THEOLOGY III: THE CHRISTIAN FAITH IN ITS CONTEMPORARY MEANING AND FORMULATION. This final quarter of the sequence is given over to formulating a constructive position in so far as this is possible, each individual working upon problems which are crucial to his understanding and interpreting of the Christian faith in this age. A paper, setting forth the results of the student's constructive efforts during the sequence, forms the basic work of the course. Spr: MWF 2:30; *Meland.*

ADVANCED COURSES

CT 302. AESTHETICS (= Phil 206). Win: TuTh 1:30-3; *Hartshorne.*

CT 303. MODERN METAPHYSICS (= Phil 207). Spr: MWF 9:30; *Hartshorne.*

CT 325. THE DOCTRINE OF THE TRINITY. The historical development and current status of the Christian view of God as Trinity. Aut: MWF 10:30; *Pelikan.*

CT 329. THE MIND OF EASTERN ORTHODOX CHRISTENDOM. The development of the distinctive theological emphases and viewpoints of Eastern Orthodoxy from John of Damascus to Peter Mogilas. Win: TuTh 8:30-10; *Pelikan.*

CT 333. CHRISTOLOGY IN CONTEMPORARY THOUGHT. A constructive inquiry into current thinking on the doctrine of Christ in relation to contemporary studies in history and historical criticism. Spr: WF 3:30-5; *Meland.*

CT 335. AN INTRODUCTION TO THE DOCTRINE OF THE CHURCH. This is not a comparative study of the teaching of the various churches about themselves but an attempt at a systematic statement concerning the nature of the Church in the light of the ecumenical movement. It deals not only with the biblical foundations of the Church and the theology of its worship and internal organization, but also with its relation to secular society, the state, and reunion. Win: MWF 9:30; *Jenkins.*

CT 336. THE CHRISTIAN INTERPRETATION OF PRAYER. Typical historical interpretations are considered, issues analyzed, and a constructive statement attempted. Spr: MWF 10:30; *McGiffert.*

CT 337. THE MINISTRY IN AN ECUMENICAL SETTING. The approach of this course is ecumenical but with special reference to the situation of the ministry in Protestant churches. Familiar questions like the nature of preaching and the controversy over episcopacy are dealt with, but attention is also paid to such neglected matters as the sociology of the ministry in the modern world, the significance for the professional ministry of the emergence of "lay theologians" and of the precise relation which should exist between the specialized ministry and the rest of the Church in the future. Win: MWF 10:30; *Jenkins.*

CT 342. SCHLEIERMACHER TO BARTH. The history of Protestant theology in the past century and a half, with particular reference to the European continent. Aut: MWF 9:30; *Pelikan.*

CT 351. METAPHYSICS: MODERN SYSTEMS (= Phil 319). Win: TuTh 10-11:30; *Hartshorne.*

CT 352. PEIRCE AND WHITEHEAD (= Phil 340). Spr: TuTh 10-11:30; *Hartshorne.*

CT 380. THEOLOGICAL AND ETHICAL ASPECTS OF MODERN LITERATURE (= ES 338). A study of the basic affirmations, negations, and values of recent literary works written in protest against idealism, rationalism, Marxism, and traditional nihilism. Representative works of Toller, Borchert, Gide, Malraux, Sartre, Camus, Marcel, Silone, and the British neo-romantics and anarchists are analyzed. Sum [C in 1st half of Qr]: MWF 11 and 2; *Thompson.*

CT 383. THE LINGUISTIC APPROACH TO PHILOSOPHY (= Phil 312). An inquiry into the current Anglo-American attempt to overcome philosophical confusions by reflection upon the non-philosophical uses of words; and a study of the practical, theoretica¹, and religious uses of words. Aut: TuTh 1:30-3; *Hartshorne.*

CT 385. IDEAS OF GOD IN THE GREAT SYSTEMS: FROM PLATO TO WHITEHEAD (= Phil 385). Aut: TuTh 10-11:30; *Hartshorne.*

CT 391. THE DEVELOPMENT OF AMERICAN RELIGIOUS THOUGHT. The twofold impact of liberalism and the reconstruction of faith. Win: MWF 8:30; *McGiffert.*

CT 400. RESEARCH. Prereq: consent of instructor. Sum. Aut. Win, Spr: *Staff.*

CT 411. PROBLEMS IN HISTORICAL THEOLOGY. A seminar on special issues in the history of Christian thought. This year the seminar will deal with the thought of Aquinas, especially his explicitly theological work. Spr: MWF 9:30; *Pelikan*.

CT 423. LUTHER'S EXEGETICAL WORKS. A seminar dealing with Luther's biblical commentaries, their exegetical method and place in his theology. Prereq: German or Latin. Win: Tu 2:30-5; *Pelikan*.

CT 428. ISSUES IN THEOLOGICAL EDUCATION. Research in the history of the Chicago Theological Seminary, 1855-1955. Aut: TuTh 3:30-5; *McGiffert*.

CT 430. THEOLOGY AND HIGHER EDUCATION (= RP 430). Seminar on the theological foundations of higher education. Historical and contemporary approaches to the understanding of the relation of religion to higher education are analyzed and evaluated from the points of view of the fields of Religion and Personality and Constructive Theology. Limited to students intending to teach and work in the field of higher education. Prereq: RP 301, 302, 303, and CT 343, 344, 345; or their equivalents. Spr: MWF 3:30; *LeFevre*.

CT 432. PROBLEMS IN THEOLOGICAL METHOD. A seminar designed primarily for students preparing for the field examination in theology. Aut: Th 2:30-5; *Meland*.

CT 435. SEMINAR: EXISTENTIALISM AND THEOLOGY. A seminar that includes a discussion of such questions as: How does one find spiritual directives in existentialist philosophy and theology? How does Christian theology come to terms with the pessimistic emphasis of existentialist philosophy? Existentialist conceptions of God, Christ, and Church are considered. Special attention is given to the writings of Karl Jaspers, Fritz Buri, Gabriel Marcel, Ludwig Binswanger, J.-P. Sartre. Spr: TuTh 8:30-10; *Van Holk*.

CT 440. A PSYCHOLOGICAL APPROACH TO CONSTRUCTIVE THEOLOGY (= RP 426). Seminar on the meaning and significance of psychological findings and viewpoints for systematic or constructive theology. Registration limited to advanced students in Theology or Religion and Personality. Prereq: consent of instructors. Aut: Tu 2-5; *Loomer, Hiltner*.

CT 444. SEMINAR ON EXISTENCE AND THE CHRIST. Open lectures on this theme will be presented by Paul Tillich during the first four weeks of the Winter Quarter, at 11:30 A.M. on Mondays, Tuesdays, Thursdays, and Fridays. During those same four weeks, Mr. Tillich will conduct a seminar from 3:00 to 5:00 P.M. on Thursdays for those students registered for the seminar. The Tillich lectures are open to all students and do not require registration. The seminar is limited to advanced students who meet the prerequisites. Those interested in enrolling for the seminar should consult Mr. Meland for information concerning the prerequisites. The seminar will continue at the Thursday afternoon hour through the remainder of the quarter, under Mr. Meland's leadership. For all students planning to attend the sixteen Tillich lectures, it is suggested that they have read in advance Tillich's *Systematic Theology* Volume I, since the lectures will proceed from that point. Win: *Tillich, Meland*.

FIELD III. ETHICS AND SOCIETY

COMMON-CORE

The common-core in Ethics and Society consists of ES 300; and of either ES 301 and ES 302 (offered this year), or of ES 303 and ES 304 (to be offered in 1955-56). ES 303, *Structure and Dynamics of Contemporary Society*, and ES 304, *A Constructive Approach to Contemporary Social Issues*, will be taught respectively by Mr. Adams and Mr. Thompson.

*ES 300. HISTORY OF CHRISTIAN AND PHILOSOPHICAL ETHICS. A study of the problem of establishing a foundation for a Christian social ethic presented by one contemporary theologian, of some representative political philosophers (Locke, Marx, Aristotle) and theologians (Calvin, Luther, Ritschl, Aquinas), and of the use of the Bible in Christian social ethics. Aut: TuTh 10-11:30; *Pitcher*.

*ES 301. THE SOCIOLOGY OF RELIGION. An application to the field of religion of the basic principles of sociology. Win: TuTh 10-11:30; *Kincheloe*.

*ES 302. CHURCH, COMMUNITY, AND SOCIETY. The church as an influence in community life, with special reference to its local setting and aspects; the impact of religious imperatives on society through the church. Certain major ethical areas given extensive consideration. Spr: TuTh 10-11:30; *Kincheloe, Obenhaus*.

ADVANCED COURSES

ES 318. SOCIAL ETHICS OF THE PROPHETS, JESUS, AND PAUL. A critical study of biblical ethics in relation to theological, religious, and social concerns of the sources. Considerable attention is given to current schools of interpretation. Aut: TuTh 2-3:30; *Thompson*.

ES 321. SOCIAL CONSCIOUSNESS IN THE AMERICAN CHURCHES. Origins of heightened social ethical concern in American Protestant church life; areas of social expression; the Social Gospel—its theological and sociological foundations and subsequent developments. Win: TuTh 2-3:30; *Obenhaus*.

ES 322. THE THEOLOGICAL AND SOCIAL ETHICS OF JOHN CALVIN. A study of the ethical dimensions of Calvin's theology and of the implications of his theology for politics and economics. Win: TuTh 10-11:30; *Pitcher*.

ES 330. CONSTRUCTIVE PHILOSOPHICAL ETHICS. Major problems such as the following are treated in relation to the views of contemporary writers: formal duty *vs.* value content in moral consciousness (N. Hartmann, Le Senne), the necessity of a universal morality in "one world"—natural law (Brunner), the reliability or nonreliability of the voice of conscience (Bremi), the authentic moral dilemma—does it exist? (Sartre), the problem of sincerity (Gusdorf). Win: TuTh, 8:30-10; *Van Holk*.

ES 334. THE THEOLOGICAL AND SOCIAL ETHICS OF REINHOLD NIEBUHR. A study of the ethical dimensions of Niebuhr's theology and of the implications of his theology for the social and political order. Spr: TuTh 8:30-10; *Pitcher*.

ES 335. MARXISM AND A CONSTRUCTIVE CHRISTIAN ETHIC. A systematic study of the philosophy and ethics of Marxism, followed by an examination of the major Christian criticisms of this world-view and by attempts to deal constructively with the problems thus posed. Spr: TuTh 2-3:30; *Thompson*.

ES 338. THEOLOGICAL AND ETHICAL ASPECTS OF MODERN LITERATURE (= CT 380). For description see CT 380, page 44. Sum [C in 1st half of Qr]: MWF 11 and 2; *Thompson*.

ES 341. SOCIAL-SCIENCE METHODS IN THE STUDY OF RELIGION AND ETHICS. Aut: TuTh 10-11:30; *Adams, Kincheloe*.

ES 342. MAX WEBER: METHODOLOGY, SOCIOLOGY OF RELIGION, AND CRITIQUE. Spr: MWF 9:30; *Adams*.

ES 361. THE CHURCH IN INDUSTRIAL LIFE. Industrialism as the dominant pattern of our culture; significance of the labor movement; labor and management prerogatives and responsibility for the economy; the relation of these phases to moral and ethical criteria in the Christian view of man and society. Win: MWF 8:30; *Obenhaus*.

ES 363. THE CHURCH IN AGRICULTURAL LIFE. The distinctive work of the church as it influences and is influenced by activities and attitudes in agricultural life; rural sociology and philosophy; ethics and agricultural policy; the unique contribution of the church to this segment of the nation's people. Aut: TuTh 8:30-10; *Obenhaus*.

ES 365. THE CHURCH AND ECONOMIC LIFE. Major areas of conflict in church groups. Some attention is given to ecumenical literature, to the National Council Series on Ethics and Economic Life and to the criticism of them. Aut: TuTh 3:30-5; *Adams, Eby, and Staff*.

ES 366. CHRISTIANITY, THE CHURCH, AND INTERNATIONAL RELATIONS. A study of the contributions of the Christian faith to the theory of international politics, particularly of the problem of morality and power. A consideration of the relationship of the Church to international relations, in theory and in practice. Win: TuTh 3:30-5; *Pitcher*.

ES 400. RESEARCH. Prereq: consent of instructor. Sum, Aut, Win, Spr: *Staff*.

ES 430. SEMINAR: CONSTRUCTIVE THEOLOGICAL ETHICS. A consideration of some of the basic problems in selected contemporary theologians. Each student is expected to prepare a constructive statement on one problem. Prereq: consent of instructors. Spr: TuTh 3:30-5; *Adams, Pitcher*.

ES 431. SEMINAR: THE THEOLOGICAL AND SOCIAL ETHICS OF N. BERDYAEV. Win: TuTh 2-3:30; *Van Holk*.

ES 440. SEMINAR: FIELD STUDIES IN RELIGION AND ETHICS. An analysis of current methods and the development of student projects. Aut: W 7-10; *Kincheloe, Obenhaus*.

ES 460. RESEARCH IN URBAN RELIGIOUS LIFE. The application of sociological method to the study of city communities and church and urban problems. Win: W 7-10; *Kincheloe, Obenhaus*.

ES 463. RESEARCH IN RURAL RELIGIOUS LIFE. Opportunity for expanded study along lines of special interest in agricultural life. Experts in this and cognate areas serve as consultants. Major emphasis on factors conditioning religious life in agricultural communities and institutions. Spr: W 7-10; *Kincheloe, Obenhaus*.

FIELD IV. HISTORY OF CHRISTIANITY

COMMON-CORE

*CH 301. HISTORY OF THE CHRISTIAN CHURCH: ANCIENT AND MEDIEVAL. The shaping of early Christianity institutionally, doctrinally, and liturgically. Church and state; the persecutions. Church and culture: gnosticism, apologetics, Christian philosophy. The Constantinian revolution and the state-church of Theodosius. Missions east and west outside the Empire. Isolation of Europe from the Imperial Church. Losses to Islam. Benedictine monasticism. The Hildebrandine reform and papacy. The papal church of the 13th century: crusades, scholasticism, cathedrals, heresy, mendicant orders, papacy, and empire. Aut: MWF 10:30; *Brauer*.

*CH 302. HISTORY OF THE CHRISTIAN CHURCH: LATE MEDIEVAL AND REFORMATION. The disintegration of the medieval synthesis of "Christendom" institutionally and intellectually

in the period of the Avignon Captivity, the Schism, and the Renaissance papacy. Martin Luther's religious discovery and its shaping into the churches of the Augsburg Confession. Zwingli, Bucer, Calvin and the Reformed tradition in Switzerland, Germany, France, Holland, England, and Scotland. Anglicanism. The "left-wing" of the Reformation: Anabaptists, Spiritualists, Socinians, the Counter-Reformation: the Jesuits, Council of Trent, the confessional wars. The Puritan movement in England and the Netherlands. The 17th century in France. Win: MWF 10:30; *Brauer*.

*CH 303. HISTORY OF THE CHRISTIAN CHURCH: THE MODERN WORLD. The varied significance of the Enlightenment of the late 17th and 18th centuries and consequent "secularization" for the churches of Roman Catholic, Orthodox Catholic, Lutheran, and Anglican-free-church-Calvinist background. Orthodoxy, nationalism, and pietism in these traditions. The French Revolution and the place of the church in European society. The church in relation to liberalism, nationalism, socialism, and the Industrial Revolution in its sociological and intellectual consequences. World-wide missions and expansion. World Wars, Communism, Nazism, Fascism, the theological revival, and the ecumenical movement. Spr: MWF 10:30; *Brauer*.

ADVANCED COURSES

CH 309. CHRISTIANITY IN AMERICA (= History 384). An introductory survey of the development of Christian thought and institutional life in the United States in the context of the growth of the American culture. Aut: TuTh 10-11:30; *Mead*.

CH 310. FROM PURITANISM TO PROGRESSIVE ORTHODOXY (= with History 385). Historical examination of the New England religious life and tradition and of its place and significance in the history of Christianity in the United States. Win: TuTh 10-11:30; *Mead*.

CH 320. ORIGINS AND EARLY DEVELOPMENT OF CHRISTIAN PHILOSOPHY (= NT 391). For description see NT 391, page 43. Spr: TuTh 10-11:30; *Grant*.

CH 351. THE GENIUS OF EARLY CHRISTIANITY (= NT 387). For description see NT 387, page 43. Sum [C in 1st half of Qr]: MWF 9 and 4; *Deems*.

CH 353. READING COURSE: AUGUSTINE (= NT 358). Prereq: consent of instructor. Sum: *Deems*.

CH 357. CHURCH AND STATE IN THE FIRST THREE CENTURIES (= NT 336). For description see NT 336, page 42. Spr: TuTh 3:30-5; *Grant*.

CH 373. THE MERCERSBURG MOVEMENT. The churchly reaction against American revivalism and its relations with English and German theological romanticism. Spr: TuTh 2-3:30; *Nichols*.

CH 383. AMERICAN ROMAN CATHOLICISM. The development of the Church within the bounds of the present United States, especially in the more recent period. Spr: TuTh 8:30-10; *Nichols*.

CH 395. NINETEENTH CENTURY CHRISTIAN LEADERS. The lives and significance of selected churchmen from various communions, such as Schleiermacher, Newman, Maurice, Moehler, Loehe, Chalmers. Win: MWF 2:30; *Nichols*.

CH 404. RENAISSANCE OF PROTESTANT WORSHIP. Recent developments in the chief communions. Win: MWF 9:30; *Nichols*.

CH 408. RESEARCH. Prereq: consent of instructor. Sum, Aut, Win, Spr: *Staff*.

CH 411. SOURCES AND METHODS IN AMERICAN CHURCH HISTORY: COLONIAL PERIOD (= History 480). An intensive study of selected sources designed to acquaint the student with such materials and with basic problems of historical study. Aut: TuTh 3:30-5; *Mead*.

CH 412. SOURCES AND METHODS IN AMERICAN CHURCH HISTORY: NATIONAL PERIOD (= History 480A). An intensive study of selected sources designed to acquaint the student with such materials and with basic problems of historical study. Win: TuTh 3:30-5; *Mead*.

CH 418. ORIGINS, DEVELOPMENTS, AND DISINTEGRATION OF THE PURITAN REVOLUTION (= History 462 and English 444). Win-Spr: hrs to be arranged; *Brauer, Simpson, Sirluck*.

CH 490. THE THEOCRATIC IDEAL IN AMERICAN RELIGION AND POLITICS. The theocratic ideal is understood as one of the formative factors in American religious and political life. A study is made of the concept, its consequences, and its history from New England through successive transformations under the impact of revivalism, enlightenment, religious liberty, evolution, industrialization, and secularization. Prereq: consent of instructor. Aut: *Brauer*.

FIELD V. HISTORY OF NON-CHRISTIAN RELIGIONS

COMMON-CORE

*HR 301. INTRODUCTION TO THE HISTORY OF RELIGIONS. Theory of religious experience and the forms of its expression, in doctrine, worship, and fellowship, in the Christian and non-Christian world. Win: MWF 3:30; *Wach*.

*HR 302. LIVING WORLD RELIGIONS. Historical, doctrinal, and cultic development of Islam, Hinduism, Buddhism, and Confucianism. Cultural influence on these religions, and vice versa, especially in the modern period. Prereq: *HR 301. Spr: MWF 3:30; *Kitagawa*.

ADVANCED COURSES

HR 300. HISTORY AND THEORY OF HERMENEUTICS (= History of Culture 303 [Oriental Languages and Literatures]). Problems of interpretation, nature, object, methods, limits of interpretation as practiced in different disciplines. Aut: TuTh 2-3:30; *Wach*.

HR 310A. ISLAM AND CHRISTIANITY. Relations through history, mutual criticism, comparison of beliefs and practices. Aut: TuTh 10-11:30; *Wach*.

HR 315A. JAPANESE BUDDHISM I. Early penetration and development of the Sanron, Jijitsu, Hosso, Kusha, Ritsu, and Kegon schools in the Nara period. Special emphasis on the Hinayana and Mahayana doctrines of Dharma and Nirvana. Prereq: HR 301, 302, and 313. Aut: TuTh 3:30-5; *Kitagawa*.

HR 315B. JAPANESE BUDDHISM II. Development of the Tendai and Shingon schools in the Heian period. Influence of Shinto on Buddhism, and vice versa. Special emphasis on the Mantrayana interpretation of Buddhism. Prereq: HR 315A. Win: TuTh 2-3:30; *Kitagawa*.

HR 315C. JAPANESE BUDDHISM III. Study of the Zen, Jodo, Shin, and Nichiren schools after the Kamakura period. Emphasis on their concepts of salvation, faith, and history. Prereq: HR 315A and HR 315B. Spr: MWF 10:30; *Kitagawa*.

HR 350. THE KNOWLEDGE OF GOD IN NON-CHRISTIAN RELIGIONS. A typological study of notions and approaches on a comparative basis. Win: TuTh 10-11:30; *Wach*.

HR 450. RESEARCH. Aut, Win, Spr: *Staff*.

FIELD VI. RELIGION AND ART

COMMON-CORE

*RA 301. RELIGION AND ART I: GREEK AND MODERN LITERATURE. Literary analysis and theological interpretation of Greek and modern literature. The nature of theological criticism. Elements for literary analysis. Motifs for theological interpretation. Lectures and discussions concerned with basic texts in literature and criticism: Aristotle, *Poetics*; Scott, *Rehearsals of Discomposure*; Fergusson, *The Idea of a Theatre*; Plato, *Apology*, *Crito*, and *Phaedo*; Aeschylus, *Agamemnon* and *Prometheus Bound*; Sophocles, *Oedipus the King* and *Antigone*; Euripides, *Medea* and *Hippolytus*; Ibsen, *Hedda Gabler*; Joyce, *Exiles*; Williams, *A Streetcar Named Desire*; Miller, *Death of a Salesman*; Sartre, *No Exit*; Hardy, *The Return of the Native*; James, *The Spoils of Poynton*; Lawrence, *Sons and Lovers*; Hemingway, *The Sun Also Rises*; Kafka, *The Trial*; Joyce, *A Portrait of the Artist as a Young Man*; West, *Miss Lonelyhearts*; Faulkner, *The Sound and the Fury*; Barnes, *Nightwood*. Aut: MWF 8:30; *Roberts*.

*RA 302. RELIGION AND ART II: HEBRAIC-CHRISTIAN LITERATURE. Analysis and interpretation of Hebraic-Christian literature. The bases for a Christian poetics. A Christian theory of dramatic tragedy. Lectures and discussions concerned with basic texts in literature and criticism: Scott, *Rehearsals of Discomposure*; Fergusson, *The Idea of a Theatre*; the book of Job; the Gospels; Shakespeare, *Hamlet*, *King Lear*, *Othello*, and *Macbeth*; Hawthorne, *The Scarlet Letter*; Melville, *Billy Budd*; Dostoevsky, *The Brothers Karamazov*; T. S. Eliot, *Murder in the Cathedral* and *The Cocktail Party*; Koestler, *Darkness at Noon*; Silone, *A Handful of Blackberries*; Greene, *The End of the Affair*; Salinger, *The Catcher in the Rye*; Paton, *Too Late the Phalarope*. Win: MWF 8:30; *Roberts*.

ADVANCED COURSES

RA 323. ARNOLD AND ELIOT AS THEOLOGICAL CRITICS. A study and evaluation of Matthew Arnold and T. S. Eliot from the standpoint of their contributions to the theological criticism of literature. Aut: WF 3:30-5; *Roberts*.

RA 324. KIERKEGAARD AND DOSTOEVSKY. A study of selected novels and short stories by Dostoevsky from the point of view of concepts to be found in Kierkegaard's aesthetic writings. Spr: TuTh 10-11:30; *Roberts*.

RA 333. THEORY OF THEOLOGY OF CULTURE. Methods of discovering the non-ecclesiastical sources of theological meaning in culture and the bearing of such studies on classical theological disciplines. Spr: TuTh 2-3:30; *Hayward*.

RA 344. THEOLOGY OF CULTURE: GREEK AND BYZANTINE. A comparative study of major theological forms and motifs in the art, myth, philosophy, and theology of classical Greek culture and Byzantine Christian culture. Aut: TuTh 2-3:30; *Hayward*.

RA 345. THEOLOGY OF CULTURE: THE ITALIAN RENAISSANCE. An approach to some of the theological presuppositions and convictions of Renaissance culture through the art, myth, philosophy, and theology of Italy from the fourteenth through the sixteenth centuries. Win: TuTh 2-3:30; *Hayward*.

RA 400. RESEARCH. Aut, Win, Spr: *Roberts*, *Hayward*.

RA 403. THEOLOGY OF GREEK CULTURE. A selective study of the literature, art, mythology, and philosophy of Greece in relation to problems in constructive theology. Spr: TuTh 3:30-5; *Roberts*, *Hayward*.

RA 410. SEMINAR: THEOLOGICAL MOTIFS IN HOMER AND JOYCE. A study of *The Iliad* and *The Odyssey* of Homer and of *Ulysses* by James Joyce as Greek and modern epics from the standpoint of theological criticism. Win: WF 3:30-5; *Roberts*.

FIELD VII. RELIGION AND PERSONALITY

It is the purpose of the field of Religion and Personality to explore from the point of view of religion those sciences of man which converge on an understanding of human personality and to explore religion from the point of view of those sciences. The consideration moves in both directions. The distinctive nature of the field within the theological curriculum may be thought of as study of the nature of man viewed developmentally and existentially. In this context "developmentally" refers to lawful sequences, factors of continuity, and objective understanding. "Existentially" refers to the decisive and critical points and factors in development, to transformation and reversals, inward understanding, and the element of concern.

The general purpose of the common-core sequence is to give the student an introduction to the whole field. Other courses consider selected aspects of the field at a more advanced level.

A special memorandum on the Ph.D. program in Religion and Personality is available on request.

COMMON-CORE

*RP 301. RELIGION AND PERSONALITY I. Involves consideration of the basic findings of the sciences of man which focus on understanding human personality, and their interrelationship with religion. Concepts of equal interest to religion and to these sciences (e.g., freedom, conscience) are considered in the light of the scientific data and methods which help to clarify their nature and meaning. Aut: MWF 1:30; *Hiltner*.

*RP 302. RELIGION AND PERSONALITY II. The scientifically acquired knowledge of human development is considered: (1) from the point of view of validated general principles, (2) chronologically, (3) as one pathway toward a systematic understanding of the Christian faith. Win: MWF 1:30; *LeFeuvre*.

*RP 303. RELIGION AND PERSONALITY III ($\equiv$ OA 311). Our knowledge about human development is focused upon the professional role and functions of the religious leader: (1) as pastor and counselor, (2) as educator and group leader, (3) as integrating the several functions and offices of the church. Spr: MWF 1:30; *Hiltner*.

ADVANCED COURSES

RP 321. PASTORAL CARE AND COUNSELING I ($\equiv$ OA 321). The sequence of two courses, of which this is the first, is concerned to aid the student to develop a basic theory of pastoral care, and relationship to the practice and skill he is assumed to have before entering this course. Prereq: RP 324, 325, 326, or equivalent, and consent of the instructor. Win: Tu 2-5; *Hiltner*.

RP 322. PASTORAL CARE AND COUNSELING II ($\equiv$ OA 322). Continuation of RP 321. Prereq: same as for RP 321, plus RP 321. Spr: Tu 2-5; *Hiltner*.

RP 324. CLINICAL APPROACH TO PASTORAL CARE I ($\equiv$ OA 324). This sequence of three courses is an approach to the whole field of pastoral care, involving supervised pastoral care in the University hospitals, critical consideration of reports of the student's work, along with lectures and seminars. Interrelationship between practical skills and theoretical foundations is stressed. Also emphasized is the relationship of pastoral care to medicine and the other healing arts and sciences, and delineation of the theological foundations of pastoral care. The first course involves basic skills in ministry to the sick, along with study of the meaning of suffering. Prereq: RP 301, 302, and 303, and consent of instructor. Aut: Tu 10, Th 10-12, and 3-hour laboratory to be arranged; *Westberg*.

RP 325. CLINICAL APPROACH TO PASTORAL CARE II ($\equiv$ OA 325). Continuation of RP 324. Emphasis on pastoral care in crisis situations, as an effector of transformation. Prereq: RP 324, intention to take RP 326, and consent of instructor. Win: Tu 10, Th 10-12, and 3-hour laboratory to be arranged; *Westberg*.

RP 326. CLINICAL APPROACH TO PASTORAL CARE III ($\equiv$ OA 326). Emphasis on pastoral care as effector of adaptation in situations where significant change is not possible. Prereq: RP 324 and 325 and consent of instructor. Spr: Tu 10, Th 10-12, and 3-hour laboratory to be arranged; *Westberg*.

RP 331. RELIGION AND PERSONALITY DEVELOPMENT I ($\equiv$ OA 331). This sequence of three courses is (1) a study of the persistent problems and religious developmental tasks throughout the span of life; (2) an inquiry into contemporary religious experience and the becoming of a Christian; (3) development of a theory of personality growth in the religious dimension and what it means to be a person. Special attention is given to the role of the intimate group, of the family as a unit of religious growth, of the Christian community and democratic culture in personal religious development. Programs of religious growth are evaluated and constructed.

Course I (which does not come first in 1954-55) develops the basic approach through an attempt to meet the religious problems of childhood and early adolescence in our culture. Prereq: consent of instructor. Spr: MW 10:30, laboratory to be arranged; *Snyder*.

RP 332. RELIGION AND PERSONALITY DEVELOPMENT II (= OA 332). A study of the transition from adolescence to early adulthood with emphasis on the relation of the major problems and developmental tasks to religious and moral growth and with special reference to college students. Laboratory work includes firsthand contact with high-school seniors and college students. Prereq: RP 301, 302, 303, or equivalent, and consent of instructor. (Note: this course may be taken as part of the sequence of three, or separately.) Aut: MW 10:30, laboratory to be arranged; *LeFeuvre*.

RP 333. RELIGION AND PERSONALITY DEVELOPMENT III (= OA 333). The class will develop and use methods of studying the emotion-mind of contemporary adults, with particular reference to religious content, sense of vocation, and experiences in family living. Prereq: consent of instructor, and intention to take at least RP 331 as well. Win: MW 10:30, laboratory to be arranged; *Snyder*.

RP 337. RELIGION AND MODERN STUDIES OF PERSONALITY. A critical examination of the normative conceptions of personality and the methods of studying personality as found in such writers as Erich Fromm, Karen Horney, H. S. Sullivan, G. H. Mead, Gordon W. Allport, and Gardner Murphy, as resources for the theological construction of a doctrine of personality. Prereq: RP 301, 302, 303. Aut: MWF 9:30; *LeFeuvre*.

RP 370. GROUP DYNAMICS IN THE LIFE OF THE CHURCH (= OA 370). A constructive and experiential approach to a theory and method of (1) religious interpersonal relations, (2) personal and social change, (3) the structure and life of the local church. For advanced students with membership in some face-to-face group. Win: Th 7:30-10 P.M., with laboratory to be arranged; *Snyder*.

RP 371. PERSONALITY IN CHRISTIAN EXISTENTIALISM. A study and evaluation of the contribution of Christian existentialism to the understanding of personality. This course deals particularly with the thought of Kierkegaard, Marcel, and Berdyaev. Prereq: RP 301, 302, 303 and CT 343, 344, 345, or equivalents. Spr: MWF 8:30; *LeFeuvre*.

RP 375. MEDITATION AND WORSHIP IN THE LIGHT OF A DOCTRINE OF THE PERSON. An inquiry into meditation, spiritual retreats, and centering down conversation, in order to arrive at a more adequate interpretation and practice. This individual and small-group approach is made in the context of some consideration of corporate worship. Spr: Th 7:30-10 P.M., with laboratory to be arranged; *Snyder*.

RP 426. A PSYCHOLOGICAL APPROACH TO CONSTRUCTIVE THEOLOGY (= CT 440). For description see CT 440, page 45. Aut: Tu 2-5; *Hiltner, Loomer*.

RP 430. THEOLOGY AND HIGHER EDUCATION (= CT 430). For description see CT 430, page 45. Spr: MWF 3:30; *LeFeuvre*.

RP 450, 451, 452, 453. RESEARCH. Prereq: consent of instructor. Sum, Aut, Win, Spr: *Staff*.

RP 460, 461, 462, 463. FIELD RESEARCH. Prereq: consent of instructor. Sum, Aut, Win, Spr: *Staff*.

THE OPERATIONAL AREAS

NOTE.—For a general explanation of the place of the operational areas in the curriculum, consult the section above on "The Nature and Structure of the Curriculum."

*OA 300. THEORY AND FUNCTION OF THE MINISTER AS PREACHER. This course, together with *OA 301 and *OA 302, constitute an integrated sequence of courses centering on the theme, "Preaching in Its Liturgical Setting, and the Rites and Sacraments of the Church." The sequence is focused on preaching, on worship, and on the occasional offices of the church such as weddings, baptisms, and funerals. The sequence includes participation in actual operations such as the preaching of sermons and conducting of worship services. It deals also with the basic theory upon which these operations rest, and with the relationship between theory and practice. The goals of the sequence include the improvement of knowledge and skill on the part of the student, but they concentrate upon aiding each student to develop a constructive theological understanding of his own strengths and weaknesses as preacher and leader within the Christian community. Each student is encouraged to work through these matters with special reference to the tradition of his own denomination. Attention is paid to the capacity for effectiveness in speech. Aut: M-F 8:30; *Robbins and Staff*.

*OA 301. PLACE AND PURPOSE OF THE LEADER OF THE WORSHIPING COMMUNITY. Continuation of *OA 300. Win: M-F 8:30; *Robbins and Staff*.

*OA 302. THEORY AND PRACTICE OF THE MINISTER AS PRIEST. Continuation of *OA 300 and *OA 301. Spr: M-F 8:30; *Robbins and Staff*.

*OA 304. PROGRAMS AND PROCEDURES OF THE LOCAL CHURCH. The minister's role and problems in developing effective procedures for the local congregation in the light of its Christian task, denominational politics, the general ecclesiastical structure, general factors in

* Common-core courses for D.B. students in the Generalized Program,

fluencing the structure and development of organizations, and the special influences of particular parish circumstances. Spr: MWF; *Blakemore*.

*OA 305. THE ASSOCIATED LIFE OF THE CHURCHES. Examination of denominational, interdenominational, and ecumenical bodies in the light of the nature of the Christian Church and of principles of administrative organization; the nature and role of church politics, and an examination of the processes of association and schism. Aut: MWF 10:30; *Blakemore*.

OA 311. RELIGION AND PERSONALITY III (= RP 303). For description see RP 303, page 49. Spr: MWF 1:30; *Hiltner*.

OA 312. CHURCH, COMMUNITY AND THE SOCIAL ORDER (= ES 302). For description see ES 302, page 45. Spr: TuTh 10-11:30; *Kincheloe, Obenhaus*.

OA 321. PASTORAL CARE AND COUNSELING I (= RP 321). For description see RP 321, page 49. Win: Tu 2-5; *Hiltner*.

OA 322. PASTORAL CARE AND COUNSELING II (= RP 322). Continuation of OA 321. Prereq: same as for OA 321, plus OA 321. Spr: Tu 2-5; *Hiltner*.

OA 324. CLINICAL APPROACH TO PASTORAL CARE I (= RP 324). For description see RP 324, page 49. Aut: Tu 10, Th 10-12, and 3-hour laboratory to be arranged; *Westberg*.

OA 325. CLINICAL APPROACH TO PASTORAL CARE II (= RP 325). For description see RP 325, page 49. Win: Tu 10, Th 10-12, and 3-hour laboratory to be arranged; *Westberg*.

OA 326. CLINICAL APPROACH TO PASTORAL CARE III (= RP 326). For description see RP 326, page 49. Spr: Tu 10, Th 10-12, and 3-hour laboratory to be arranged; *Westberg*.

OA 331. RELIGION AND PERSONALITY DEVELOPMENT I (= RP 331). For description see RP 331, page 49. Spr: MW 10:30, laboratory to be arranged; *Snyder*.

OA 332. RELIGION AND PERSONALITY DEVELOPMENT II (= RP 332). For description see RP 332, page 50. Aut: MW 10:30, laboratory to be arranged; *LeFeure*.

OA 333. RELIGION AND PERSONALITY DEVELOPMENT III (= RP 333). For description see RP 333, page 50. Win: MW 10:30, laboratory to be arranged; *Snyder*.

OA 341. SOCIAL SCIENCE METHODS IN THE STUDY OF RELIGION AND ETHICS (= ES 341). Aut: TuTh 10-11:30; *Adams, Kincheloe*.

OA 361. THE CHURCH IN INDUSTRIAL LIFE (= ES 361). For description see ES 361, page 46. Win: MWF 8:30; *Obenhaus*.

OA 363. THE CHURCH IN AGRICULTURAL LIFE (= ES 363). For description see ES 363, page 46. Aut: TuTh 8:30-10; *Obenhaus*.

OA 365. THE CHURCH AND ECONOMIC LIFE (= ES 365). For description see ES 365, page 46. Aut: TuTh 3:30-5; *Adams, Eby, and Staff*.

OA 370. GROUP DYNAMICS IN THE LIFE OF THE CHURCH (= RP 370). For description see RP 370, page 50. Win: Th 7:30-10 P.M., with laboratory to be arranged; *Snyder*.

OA 375 (Disc.). PROGRAMS AND POLICIES OF THE DISCIPLES OF CHRIST. Their organizational and ideological development from their origins to the present. Win: *Blakemore*.

OA 380 (C.T.S.). SUPERVISED FIELD WORK COURSE FOR FIRST-YEAR STUDENTS. Reports, discussions, readings, and supervision of field projects. Minimum of seven hours of field work and one conference period weekly throughout the year. The project and course extends through the Autumn, Winter, and Spring quarters, with one credit given for the three quarters. Required of students registered in C.T.S. unless otherwise arranged. Aut, Win, Spr [C for three quarters]: Tu 4:30; *Anderson*.

OA 385. (MEAD.). THE MUSIC OF THE CHURCH. A three-quarter course. Autumn Quarter: elements and terminology of music and readings in the history of music. Winter Quarter: historical survey of Western religious music and application of critical principles to contemporary practice. Spring Quarter: continuation of the inspection of music and worship; hymnology and evaluation of current trends. Aut, Win, Spr [$\frac{1}{2}$ C for three quarters]: TuTh 4; *Vikstrom*.

OA 450, 451, 452, 453. RESEARCH IN OPERATIONAL AREAS. Sum, Aut, Win, Spr: *Staff*.

OA 460, 461, 462, 463. FIELD OR PROJECT RESEARCH IN OPERATIONAL AREAS. Sum, Aut, Win, Spr: *Staff*.

SPECIAL COURSES

DIV 399. INTERNSHIP. No credit. Sum, Aut, Win, Spr: *Staff*.

DIV. 499. NONINSTRUCTIONAL PRIVILEGE. No credit. Sum, Aut, Win, Spr: *Staff*.

DIV. 999. THESIS WORK. No credit. Sum, Aut, Win, Spr: *Staff*.

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HENRY BALDWIN	The Island, Wisconsin Rapids, Wis.
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REV. JOHN M. PHILLIPS, D.D.	710 East Ninth Street, Lockport, Ill.
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WILLIAM J. FAULKNER, H.B., A.M., D.D.	7000 South Park Avenue, Chicago 37
RAY GIBBONS, A.M.	289 Fourth Avenue, New York 10, N.Y.
ALLEN HACKETT, D.D.	Union Boulevard at Kensington, St. Louis 8, Mo.
MARVIN P. HALVERSON, D.B.	297 Fourth Avenue, New York 10, N.Y.
DOUGLAS HORTON, D.D.	287 Fourth Avenue, New York 10, N.Y.
RAY FREEMAN JENNEY, B.P.E., A.M., D.D., LL.D.	7000 Jeffery Avenue, Chicago 49
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CHARLES W. KEIRSTEAD, A.M., D.B., D.D., <i>Area Director</i>	

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ROBERT E. ALLARD, D.B., <i>Director of Centennial</i>	5757 University Avenue, Chicago 37
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WILLIAM H. EMERY, <i>Assistant Business Manager</i>	

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<i>North Dakota:</i>	REV. EDWARD S. TREAT, Box 1776, Fargo
<i>Oklahoma:</i>	REV. ROYAL J. GIBSON, A.M., D.D., 217 North West Thirteenth Str Oklahoma City 3
<i>South Dakota:</i>	REV. RALPH HOFFMAN, D.D., Box 138, Huron
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<i>Minnesota:</i>	REV. KEENAN SHELDON, 1866 Iglehart Avenue, St. Paul 4
<i>Missouri:</i>	To Be Appointed
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C.T.S. AWARDS, SPRING QUARTER, 1953

The Degree of Bachelor of Divinity Was Conferred upon

ROBERT SUMNER ALWARD	Everett, Massachusetts
A.B., Bates College, 1948	
JOIS BLAINE BENDER, JR.	Manhattan, Kansas
A.B., Kansas State College, 1949	
EDWARD GEORGE BLOESCH	Chicago, Illinois
A.B., Elmhurst College, 1950	
ROYAL GILE DAVIS	Springvale, Maine
Bangor Theological Seminary	
ROBERT CLYDE DODDER	Flint, Michigan
A.B., Bethany College, 1950	
ROBERT EDWARD FREDERICK	Western Springs, Illinois
A.B., Lawrence College, 1950	
ROBERT ADOLPH GESSERT	St. Louis, Missouri
B.S.E.E., Washington University, 1947	
A.M., Washington University, 1950	
EROLD ALLEN MAXWELL	Chicago, Illinois
Roosevelt College	
EDWARD HAYWARD TRUMP	Milwaukee, Wisconsin
A.B., Dartmouth College, 1950	
WILLIAM CHESLEY TUCK	Chicago, Illinois
A.B., Oberlin College, 1947	
YUMU YAMANE	Kapaa Kauai, Hawaii
A.B., University of Hawaii, 1950	

The Degree of Master of Arts Was Conferred upon

EDITH MARIE ALWARD	Chicago, Illinois
Colivet College	
EDITH MARIE SHOCKLEY	East Lansing, Michigan
A.B., Michigan State College, 1949	

The Degree of Doctor of Divinity (honoris causa) Was Conferred upon

ROBERT ANDREW EDGAR	
Minister, Glenview Community Church, Glenview, Illinois	
EDWARD JEROME KEISER	
Minister, Warren Avenue Congregational Church, Chicago, Illinois	
EDWARD FREDERICK MANTHEI	
Minister, First Congregational Church, Western Springs, Illinois	

World Church Fellowships for the Year 1953-54 Were Awarded to

- KARL-THEODOR GRASHOF Bad Godesberg, Germany
University of Bonn
- BERTRAND MEYER Paris, France
Cand. Theol., University of Strasbourg, 1952
- JOSEPH JOHN RATNARAJAH Vaddukoddai, Ceylon
A.B., Serampore Arts College, 1942
D.B., Serampore Theological College, 1945
- FUMIO YAMAMOTO Kyoto, Japan
D.B., Doshisha University, 1948

The Hawaiian Scholarship for the Year 1953-54 Was Awarded to

- ARTHUR BASKARAN ASIRVATHAM Thirumangalam, South India
A.B., Madras College, 1952

The Glenview Scholarship for the Year 1953-54 Was Awarded to

- PAUL RUSSELL REYNOLDS, JR. Glen Ellyn, Illinois
A.B., Roosevelt College, 1953

The Western Springs Scholarships for the Year 1953-54 Were Awarded to

- LEOPOLD HENRY HOPPE Fox Lake, Illinois
A.B., Omaha University, 1949
- ROBERT HADLEY NELLIS Udall, Kansas
Southwestern College

*The Mary B. Hibbard Curtis Research Scholarship for the Year
1953-54 Was Awarded to*

- ROBERT CHARLES ANDERSON Minneapolis, Minnesota
University of Chicago

Entrance Fellowships for the Year 1953-54 Were Awarded to

- WALLACE EARL ANDERSON Staples, Minnesota
A.B., Macalester College, 1953
- DONALD CURTIS BELL Wooster, Ohio
A.B., The College of Wooster, 1953
- CHARLES DONALD ENGLAND Lamar, Colorado
A.B., Findlay College, 1953
- RUDOLPH REX REEDER Milwaukee, Wisconsin
A.B., Haverford College, 1950

Junior Fellowships for the Year 1953-54 Were Awarded to

- LOIS ANN BANKS New Haven, Connecticut
A.B., Connecticut College, 1951
- JOHN DEAN FITZGERALD, JR. Western Springs, Illinois
A.B., Colorado College, 1952

- AUGUST JETHER FRY, JR. Chicago, Illinois
A.B., Beloit College, 1952
- DAVID JAMES JAMIESON Queens Village, New York
A.B., Oberlin College, 1952
- RICHARD EUGENE SHERRELL Los Angeles, California
A.B., Pomona College, 1952
- CLYDE JAMES STECKEL Anderson, Indiana
A.B., Butler University, 1950
- WILLIE WHITE Brooklyn, Mississippi
A.B., Dillard University, 1950
A.M., University of Chicago, 1953

Fellow on Ford Foundation

- ROBERT ADOLPH GESSERT St. Louis, Missouri
B.S.E.E., Washington University, 1947
S.M., Washington University, 1950
D.B., The Chicago Theological Seminary, 1953

DIRECTORY OF STUDENTS Academic Year, 1953-54

(NOTE.—Italic letters following names indicate the quarter or quarters in residence.)

Senior Class

ALLEN, LESLIE CHARLWOOD, <i>a.w.sp.</i>	Beverly, Massachusetts
A.B., Grinnell College, 1951	
ANDERSON, ROBERT CHARLES, <i>a.w.sp.</i>	Minneapolis, Minnesota
University of Chicago	
BANKS, LOIS ANN, <i>a.w.sp.</i>	New Haven, Connecticut
A.B., Connecticut College, 1951	
BRANDEN, JOHN RUDOLPH, <i>a.w.sp.</i>	Spokane, Washington
A.B., Whitworth College, 1950	
BREHMER, BRADLEY BRYAN, <i>a.w.sp.</i>	Milwaukee, Wisconsin
A.B., Carroll College, 1951	
BROWN, BERNARD OWEN, <i>a.w.sp.</i>	Fargo, North Dakota
University of North Dakota	
CHRISTOFERSEN, ARTHUR WILBUR, <i>s.</i>	Naperville, Illinois
A.B., Oberlin College, 1947	
COTTON, WARREN EUGENE, <i>s.a.</i>	Decatur, Illinois
S.B., James Millikin University, 1950	
COX, DONALD GENE, <i>a.w.sp.</i>	Decatur, Illinois
A.B., James Millikin University, 1950	
DALRYMPLE, DEAN EDWARD, <i>w.sp.</i>	Roberts, Illinois
A.B., North Central College, 1951	
DESTIGTER, CORNELIUS, <i>a.w.sp.</i>	Sioux Center, Iowa
A.B., Iowa State Teachers College, 1948	
A.M., Colorado State College of Education, 1950	
HARMAN, WILLIAM CLAIR, <i>a.w.sp.</i>	Canton, Ohio
A.B., Findlay College, 1950	
HOFFMANN, JOHN MORRISON, <i>a.w.sp.</i>	St. Louis, Missouri
A.B., University of Chicago, 1950	
JACOBS, ROBERT GLENN, <i>a.w.sp.</i>	Fort Dodge, Iowa
A.B., Grinnell College, 1950	
M.F.A., State University of Iowa, 1952	
KILLOUGH, RICHARD HARVEY, <i>s.</i>	St. Louis, Missouri
University of Missouri	
KLING, DOROTHY ANNA, <i>s.a.w.sp.</i>	Detroit, Michigan
Wayne University	

- BIBBEY, SCOTT SMITH, *a.w.sp.*.....Fort Dodge, Iowa
 A.B., University of Iowa, 1951
- BOOK, HENRY TELFER, *s.a.w.sp.*.....Des Moines, Iowa
 A.B., Dartmouth College, 1938
 LL.B., Yale University, 1942
- HICKELSEN, JOHN HELLIER, *a.w.sp.*.....Clinton, Iowa
 S.B., University of Iowa, 1950
- TENNEY, HUGH BURRILL, *a.w.*.....Ayer, Massachusetts
 A.B., Bates College, 1950
- LEITZ, ROBERT MEEK, *a.w.sp.*.....Elmhurst, Illinois
 A.B., Wheaton College, 1951
- SCHAEFER, JAMES WESLEY, *a.w.sp.*.....Minneapolis, Minnesota
 A.B., Hamline University, 1952
- HERRELL, RICHARD EUGENE, *a.w.sp.*.....Los Angeles, California
 A.B., Pomona College, 1952
- LOSSON, FLORA MAY, *a.w.sp.*.....Ann Arbor, Michigan
 A.B., University of Michigan, 1949
- TECKEL, CLYDE JAMES, *a.w.sp.*.....Anderson, Indiana
 A.B., Butler University, 1950
- WIFT, JAMES WILLIAM, *a.w.sp.*.....Los Angeles, California
 A.B., Pomona College, 1951
- TAYLOR, LOUIS RAYMOND, *a.w.sp.*.....Elmhurst, Illinois
 S.B., Elmhurst College, 1951
- INKHAM, ALLEN FRANCIS, *a.w.sp.*.....Mattapoissett, Massachusetts
 A.B., Tufts College, 1951
- WHITE, WILLIE, *a.w.sp.*.....Brooklyn, Mississippi
 A.B., Dillard University, 1950
 A.M., University of Chicago, 1953
- WILLIAMS, JEAN JOAN, *a.w.sp.*.....Philadelphia, Pennsylvania
 S.B., Northwestern University, 1939
 A.M., Boston University, 1947
- ZUNGCLAS, DON ROGER, *a.w.sp.*.....Somonauk, Illinois
 A.B., Grinnell College, 1950
- LINN, JOHN ROBERT, *a.w.sp.*.....Grand Rapids, Michigan
 A.B., Alma College, 1950

Middle Class

- BIGELOW, DAVID EDMUND, *a.w.*.....Odell, Illinois
 Morningside College
- BLACK, WILLIAM JOHN, *a.w.sp.*.....St. Johns, Michigan
 A.B., Wittenberg College, 1952
- CAMPBELL, JACKSON COLLINS, *a.w.sp.*.....Pauls Valley, Oklahoma
 University of Oklahoma
- CHRISTENSEN, GORDON ALLEN, *s.a.w.sp.*.....Mango, Florida
 Philippine Christian College

- COLSON, Z. WILLIAM, JR., *a.w.sp.*.....Methuen, Massachusetts
A.B., Yale University, 1950
- DAVIS, KEITH ARLINGTON, *a.w.sp.*.....Jackson, Michigan
A.B., Hillsdale College, 1952
- DAY, DAVID PAUL, *a.w.*.....Kansas City, Kansas
A.B., Baker University, 1952
- DICKINSON, WILLIAM NAYLOR, *a.w.sp.*.....Springfield, Massachusetts
A.B., American International College, 1952
- EWING, JAMES WALTER, *a.w.sp.*.....Staples, Minnesota
A.B., Carleton College, 1952
- FISHER, JOHN KENNETH, *a.w.sp.*.....Atkinson, Illinois
A.B., Simpson College, 1941
- FITZGERALD, JOHN DEAN, JR., *a.w.sp.*.....Western Springs, Illinois
A.B., Colorado College, 1952
- FRY, AUGUST JETHER, JR., *s.a.w.sp.*.....Chicago, Illinois
A.B., Beloit College, 1952
- GREEN, THOMAS GEORGE, *a.w.sp.*.....Des Moines, Iowa
A.B., University of Chicago, 1951
- HOPPE, LEOPOLD HENRY, *a.w.sp.*.....Fox Lake, Illinois
A.B., Omaha University, 1949
- JAMIESON, DAVID JAMES, *a.w.sp.*.....Queens Village, New York
A.B., Oberlin College, 1952
- LETSON, JOSEPH WILLIAM, *a.w.sp.*.....Tulsa, Oklahoma
S.B., College of the Ozarks, 1945
- MATTHEW, STANLEY ROBERT, *a.w.sp.*.....Sacramento, California
A.B., University of California at Los Angeles, 1951
- PERKINS, LAWRENCE JOSEPH, *a.w.sp.*.....Sycamore, Illinois
A.B., Macalester College, 1951
- PRESTON, HOWARD J., *w.sp.*.....Dwight, Illinois
A.B., Culver-Stockton, 1952
- PRICE, JACK EDWARD, *a.w.sp.*.....Hinton, West Virginia
A.B., West Virginia University, 1952
- SHELTON, PAUL WESLEY, *a.w.sp.*.....Lynchburg, Virginia
A.B., Lynchburg College, 1952
- TREESE, DONALD HOWARD, *a.w.sp.*.....Williamsburg, Pennsylvania
A.B., Juniata College, 1952
- TULLY, ROBERT WILLIAM, *a.w.sp.*.....Wauwatosa, Wisconsin
A.B., Lawrence College, 1952
- WAKELAND, LEWIS LEE, *a.w.sp.*.....Idaville, Indiana
S.B., Ball State Teachers College, 1952

- WATSON, ROBERT DUNCAN, *a.w.sp.*.....Detroit, Michigan
Wayne University
- WRIGHT, PAUL McKAY, *a.w.sp.*.....Wooster, Ohio
A.B., College of Wooster, 1952

Junior Class

- ANDERSON, WALLACE EARL, *a.w.sp.*.....Staples, Minnesota
A.B., Macalester College, 1953
- BEGG, ALVIN JAMES, *a.w.sp.*.....Detroit, Michigan
A.B., Wayne University, 1951
- BELL, DONALD CURTIS, *a.w.sp.*.....Wooster, Ohio
A.B., The College of Wooster, 1953
- CLARK, JAMES EDWARD, *a.w.sp.*.....St. Louis, Missouri
A.B., Drury College, 1953
- CLARK, ROBERT JAMES, *s.a.w.sp.*.....Chicago, Illinois
A.B., Elmhurst College, 1953
- CODDINGTON, DONN MELVIN, *a.w.sp.*.....Peru, Illinois
A.B., University of Michigan, 1953
- DEBBINK, DAVID HENRY, *a.w.sp.*.....Wauwatosa, Wisconsin
S.B., Carroll College, 1953
- ELMQUIST, RUSSELL ELLIS, *a.w.sp.*.....Cresco, Iowa
S.B., Iowa State College, 1949
- ENGLAND, CHARLES DONALD, *a.w.sp.*.....Lamar, Colorado
A.B., Findlay College, 1953
- GALITZ, ROBERT FREDERICK, *a.w.sp.*.....La Grange Park, Illinois
A.B., Grinnell College, 1953
- HAGEMAN, LYNN LEROY, *w.sp.*.....Ithaca, Nebraska
A.B., North Central College, 1951
- HAKES, JAMES DE HAVEN, *a.w.sp.*.....Chicago, Illinois
A.B., Grinnell College, 1953
- HENZLIK, WILLIAM CHARLES, *a.w.sp.*.....Chicago, Illinois
S.B., Iowa State College, 1945
J.B., University of Missouri, 1947
- HEUSEL, LORTON GLEN, *w.sp.*.....Thorntown, Indiana
A.B., Earlham College, 1953
- HIRST, GEORGE WILLIAM, *a.w.*.....Wichita, Kansas
A.B., Friends University, 1952
- MACNAIR, WILMER EVERETT, *a.w.sp.*.....Milwaukee, Wisconsin
A.B., Park College, 1953
- MCCLEARNON, ROBERT ERNEST, *a.w.sp.*.....St. Louis, Missouri
A.B., Drury College, 1952

- McDANIEL, DILLINGHAM, *sp.* Birmingham, Alabama
 A.B., Fisk University, 1952
 A.M., Fisk University, 1954
- NELLIS, ROBERT HADLEY, *a.w.sp.* Udall, Kansas
 Southwestern College
- OLSON, FREDERICK OSCAR, *sp.* Kansas City, Missouri
 A.B., University of Missouri, 1952
- PARKER, JAMES L., *a.* Littleton, Colorado
 A.B., Washburn University, 1952
- PROFFITT, HENRY MILLER, *a.* Hamlet, Indiana
 Taylor University
- PUGH, WILLIAM LESLIE, *a.* Chicago, Illinois
 A.B., Texas Wesleyan College, 1945
 A.M., Adams State College, 1948
- REEDER, RUDOLPH REX, *a.w.sp.* Milwaukee, Wisconsin
 A.B., Haverford College, 1950
- REYNOLDS, PAUL RUSSELL, JR., *a.w.sp.* Glen Ellyn, Illinois
 A.B., Roosevelt College, 1953
- STEFFENSEN, PAUL THIELMAN, *a.w.sp.* Kenosha, Wisconsin
 S.B., University of Wisconsin, 1953
- TALBERT, ARTHUR EVERETT, *a.w.sp.* West Allis, Wisconsin
 S.B., University of California at Los Angeles, 1950

Master of Arts Candidates—Second Year

- ASIRVATHAM, ARTHUR BASKARAN, *a.w.sp.* Thirumangalam, South India
 A.B., Madras Christian College, 1952
- CHRISTENSEN, MARIUM HANSEN, *s.a.w.sp.* Mullen, Nebraska
 A.B., Nebraska Wesleyan University, 1948
- DESTIGTER, PRISCILLA LEVETT, *w.* Chicago, Illinois
 A.B., Knox College, 1944
- DRYDEN, REGINALD NORMAN, *s.a.w.sp.* Johannesburg, South Africa
 Th.B., Auburn Theological Seminary, 1937
 S.T.M., Pacific School of Religion, 1950
- GOODLOE, ALICE TERRY, *w.sp.* Montclair, New Jersey
 A.B., Hollins College, 1950
- MCCORNACK, BARBARA BERNEY, *a.* Walla Walla, Washington
 A.B., Whitman College, 1951
- MCQUADE, ELIZABETH ANN, *a.w.sp.* Iowa Falls, Iowa
 A.B., University of Iowa, 1950
- PAULSON, MARY EVELINA, *a.w.* Oak Park, Illinois
 A.B., Oberlin College, 1946
- STANFORD, PATRICIA SPENCER, *a.w.sp.* Centralia, Illinois
 Texas Christian University
- WILLIAMS, MARIE BURGIN, *a.sp.* Soda Springs, Idaho
 College of Idaho

Master of Arts Candidates—First Year

- ALLISON, GLENN STUART, *a.w.sp.* Chicago, Illinois
Olivet College
- DETERS, MARY LEE, *a.w.sp.* Elgin, Illinois
A.B., University of Chicago, 1952
- SEIBEL, EDWARD GEORGE, *a.w.sp.* Greeley, Colorado
A.B., Yankton College, 1951
Th.B., Yankton College, 1951
- SMITH, RUTH JOAN, *a.w.sp.* Topeka, Kansas
S.B., Kansas State Teachers College, 1950

Divisional Year in the University

- HERRICK, EARL MYRON, *a.w.sp.* Manhattan, Kansas
A.B., College of the University of Chicago, 1952
- SANFORD, PAULA ANN, *a.w.sp.* Chicago, Illinois
Drury College

Doctor of Philosophy Candidates

- GIESELMANN, ROY WILLIAM, *a.w.sp.* Cleveland, Ohio
A.B., Elmhurst College, 1935
D.B., Union Theological Seminary, 1937
S.T.M., Union Theological Seminary, 1948
- HAVENS, JOSEPH DONALD, *s.* Beloit, Wisconsin
S.B., Massachusetts Institute of Technology, 1940
A.M., University of Southern California, 1951
- HOLLERORTH, BARBARA ELIZABETH, *a.sp.* Cedar Falls, Iowa
University of Chicago
- KERNEY, LEROY GEORGE, *s.a.* Manteno, Illinois
A.B., Westmar College, 1945
D.B., Evangelical Theological Seminary, 1947
- LEATHERMAN, ORA LEON, *a.w.sp.* Versailles, Missouri
A.B., Central College, Missouri, 1947
D.B., Hartford Seminary Foundation, 1950
- MCDILL, THOMAS HALDANE, JR., *s.* Atlanta, Georgia
A.B., Erskine College, 1938
D.B., Erskine Theological Seminary, 1940
D.B., Columbia Theological Seminary, 1947
- MATTHEWS, PALMER ERNEST, *a.w.sp.* Chicago, Illinois
Ph.B., Northland College, 1940
D.B., Garrett Biblical Institute, 1946
- NICELY, PAUL LYMAN, *a.w.sp.* Lindenwood, Illinois
A.B., Drake University, 1948
D.B., Drake University, 1951

Students-at-Large

- BINKS, MYRA COLES, *s.* Kalamazoo, Michigan
A.B., University of Connecticut
A.M., Hartford School of Religious Education

- BOHLE, URSULA, *a.w.sp.*.....Bad Hersfeld, Germany
Baptist Missionary Training School
- BOHN, ERNEST STANLEY, *a.w.*.....Chicago, Illinois
A.B., Bluffton College, 1952
- BROEKSMIT, JOHN SHAW, JR., *sp.*.....Chicago, Illinois
A.B., Yale University, 1942
- BURDA, ROBERT WARREN, *s.*.....Chicago, Illinois
S.B., Northwestern University, 1952
- CLARK, ROBERT TREDWAY, *s.*.....St. Louis, Missouri
A.B., Colorado College, 1943
D.B., Chicago Theological Seminary, 1947
- EDDY, FRANCES MYRA, *a.w.sp.*.....Danville, Iowa
A.B., Oberlin College, 1936
- ELDERSVELD, PETER HERMAN, *s.*.....Chicago, Illinois
A.B., Calvin College, 1932
A.M., University of Michigan, 1934
Th.B., Calvin Seminary, 1936
- FLYNN, VERNON IVAN, *s.*.....Milwaukee, Wisconsin
A.B., Western Union College, 1942
D.B., Evangelical Theological Seminary, 1945
- GILLESPIE, MARGARET SUE, *s.*.....Peoria, Illinois
A.B., Bradley University, 1953
- GRASHOF, KARL-THEODOR, *a.w.sp.*.....Bad Godesberg, Germany
University of Bonn
- HEYER, EDWARD LEON, *s.*.....Hinckley, Illinois
North Central College
- INOUE, YASUKO, *a.w.sp.*.....Tokyo, Japan
Tsuda English College
Schauffler College
- JENSEN, GORDON STUART, *s.*.....Creighton, Nebraska
A.B., Taylor University, 1950
- KERR, RUSSELL NEILL, *sp.*.....La Salle, Illinois
Th.B., Olivet Nazarene College, 1943
D.B., Drew Theological Seminary, 1945
- LEE, SHIN-HING, *a.w.sp.*.....Kao-Hsiung, Formosa
A.B., Seattle Pacific College, 1953
- LINDEMAN, AUGUST THOMAS, *sp.*.....Stambaugh, Michigan
A.B., Adrian College, 1950
- MEYER, BERTRAND, *a.w.sp.*.....Paris, France
Cand. Theol., University of Strasbourg, 1952
- MICHALEK, ARTHUR THEODORE, *s.*.....Berwyn, Illinois
B.Sc. in Ed., University of Illinois, 1952
M.Ed., University of Illinois, 1953
- MOLANDER, RAYMOND JOHN, *sp.*.....Chicago, Illinois
A.B., University of North Dakota, 1946
A.M., Wesley College, 1948

MORRISON, RUTH JANET, *a.w.sp.*.....Milwaukee, Wisconsin
 S.B., Ohio University, 1939
 A.M., Northwestern University, 1943
 D.B., Union Theological Seminary, 1947

 RATNARAJAH, JOSEPH JOHN, *a.w.sp.*.....Vaddukoddai, Ceylon
 A.B., Serampore Arts College, 1942
 D.B., Serampore Theological College, 1945

 CARLS, BESS BLANDING, *w.*.....Chicago, Illinois
 S.B., University of Wisconsin, 1922

 MORMS, GRACE ELIZABETH, *s.*.....Boston, Massachusetts
 A.B., Occidental College, 1937
 D.B., Chicago Theological Seminary, 1942

 MOOD, AGNES ADORA, *w.*.....Traer, Iowa
 S.B., Iowa State College, 1921

 MAMOTO, FUMIO, *a.w.sp.*.....Kyoto, Japan
 D.B., Doshisha University, 1948

COLLEGES, UNIVERSITIES, AND SEMINARIES

REPRESENTED IN THE CHICAGO THEOLOGICAL SEMINARY STUDENT BODY OF 1953-54

Colleges and Universities

Adams State College.....	1	Northwestern University.....	
Adrian College.....	1	Oberlin College.....	
Alma College.....	1	Occidental College.....	
American International College.....	1	Olivet College.....	
Baker University.....	1	Park College.....	
Ball State Teachers College.....	1	Philippine Christian College.....	
Baptist Missionary Training School.....	1	Pomona College.....	
Bates College.....	1	Roosevelt College.....	
Beloit College.....	1	Schauffler College.....	
Bluffton College.....	1	Seattle Pacific College.....	
Boston University.....	1	Simpson College.....	
Bradley University.....	1	Southwestern College.....	
Butler University.....	1	Taylor University.....	
Carleton College.....	1	Texas Christian University.....	
Carroll College, Wisconsin.....	2	Tufts College.....	
College of Idaho.....	1	University of Bonn.....	
College of the Ozarks.....	1	University of California at Los Angeles.....	
College of Wooster.....	2	University of Chicago.....	
Colorado College.....	2	University of Illinois.....	
Colorado State College of Education.....	1	University of Iowa.....	
Connecticut College.....	1	University of Michigan.....	
Culver-Stockton College.....	1	University of Missouri.....	
Dillard University.....	1	University of North Dakota.....	
Drake University.....	1	University of Oklahoma.....	
Drury College.....	3	University of Southern California.....	
Earlham College.....	1	University of Strasbourg.....	
Elmhurst College.....	2	University of Wisconsin.....	
Findlay College.....	2	Washburn University.....	
Fisk University.....	1	Wayne University.....	
Friends University.....	1	Wesley College.....	
Grinnell College.....	5	West Virginia University.....	
Hamline University.....	1	Wheaton College.....	
Haverford College.....	1	Whitman College.....	
Hillsdale College.....	1	Whitworth College.....	
Hollins College.....	1	Wittenberg College.....	
Iowa State College.....	2	Yale University.....	
James Millikin University.....	2	Yankton College.....	
Juniata College.....	1		
Kansas State Teachers College.....	1		
Knox College.....	1		
Lawrence College.....	1		
Lynchburg College.....	1		
Macalester College.....	2		
Madras Christian College.....	1		
Morningside College.....	1		
Municipal University of Omaha.....	1		
Nebraska Wesleyan University.....	1		
North Central College.....	3		

Seminaries and Schools of Theology

Calvin Theological Seminary.....	
Columbia Theological Seminary.....	
Drew Theological Seminary.....	
Evangelical Theological Seminary.....	
Garrett Biblical Institute.....	
Hartford Theological Foundation.....	
Pacific School of Religion.....	
Serampore Theological College.....	
Theological Department of Doshisha Uni- versity.....	
Union Theological Seminary.....	